

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, MISS., October 8, 1931

NEW SERIES
VOLUME XXXIII. No. 41

Pastor A. A. Walker of Moorhead is in the Baptist Hospital in Memphis for treatment.

Richmond College in Virginia has a larger enrollment than ever before at this time of the session.

Is your church getting ready for the every member canvass, Nov. 29-Dec. 6? Did you remember the Day of Prayer last week?

Among many good things attributed to Mr. Roger W. Babson, is the saying that "Our greatest undeveloped resources today are religion".

The Committee on Program for the Mississippi Baptist State Convention met in Jackson this week. The result of their work appears in today's Record.

W. O. Beatty goes from Central City, Ky., to Louisville as pastor of Weaver Memorial Church, succeeding R. H. Tandy. Both these men are well remembered in Mississippi.

There ought to be a flood of new subscribers come to our office every Monday sent by pastors who tell the people that for a short time the paper can be had four months for fifty cents.

If "hard times" keep up, they will get down after a while to discover whether there is any religion underneath all our profession. The Lord knoweth them that are his, and it may be that others will find out.

We are for the Sunday School literature first, last and all the time. But we have an assured conviction that The Baptist Record is just as necessary to the efficiency of a church's work and its spiritual life as any other literature. It will be a good day when this dawns on the minds of all our people. But we have gotten into the habit of thinking it necessary to have the Sunday School literature, and have not gotten the habit of putting the proper value on the state paper. We are simply the victims of tradition.

The meeting this week of business men and statesmen with President Hoover in Washington for the purpose of relieving the financial tension is the most hopeful indication we have seen anywhere. Mr. Hoover proposes a loan of \$500,000,000 to start business. The chief trouble so far as material agencies are concerned, seems to have been the unwillingness of banks to lend any money for the conduct of business. They are as hysterical as a neurotic. There may be and is good reason for caution, but business will never be good till the banks are willing to lend money. All business is dependent on credit, and without it nothing can budge. The credit business has been overdone and abused, and there was need of tightening down on people who wanted money for wild speculation. But legitimate business cannot be carried on without money being put to work. And it can't be put to work as long as banks lock it up. Unemployment of men is partly because of unemployment of money, and one is as bad as the other, and each is dependent on the other.

Just remember, that during October new subscribers get The Baptist Record for four months for fifty cents. But they can only know this by someone telling them. Will you tell them? In the pulpit, at the missionary society, in any public meeting or still better in person. And send us the name, address and fifty cents.

Sunday, Oct. 11, is Home Coming Day with West Laurel Church.

Dr. Geo. W. Truett is assisting H. W. Virgin in a meeting in North Shore Church, Chicago.

Congratulations to Editor E. D. Solomon. The Florida Baptist Witness is attractively gotten up, and its subscription list is growing.

Pastor A. F. Crittendon began a revival meeting at Brookhaven Sunday with Perry F. Webb of Pine Bluff preaching. Large crowds and good interest.

Among the welcome visitors at Baptist Headquarters this week were Dr. J. F. Carter of Clarke College and Dr. Harvey of First Church, Hattiesburg.

Dr. W. T. Lowrey will assist Dr. T. J. Barksdale of Louisville, Ky., in a revival meeting at a time in October when Baptist churches in the city are in a simultaneous evangelistic campaign.

Dr. E. M. Poteat, for a while connected with the Baptist College in Shanghai, China, and also president of Furman University, becomes head of the Department of Philosophy and Christianity in Mercer University, Macon, Ga.

A fine meeting this week at Oak Grove in Perry County. Rev. J. H. Cothorn of Richton is doing the preaching. Fine crowds; good interest. The Perry County Association meets with this church on Friday of this week.—Luther Turner.

Hazlehurst Church reported to the Association 25 baptisms in the past year, 46 received by letter. Present membership 592, including about 100 absent members. The contributions of the Sunday School and the Women's Missionary Society were larger than the year before.

Already we have a copy of minutes of Lauderdale County Association by W. A. Roper, clerk. Brother Roper is a prize winner in the past, and this minute will be hard to beat. From the statistical tables we gather that there are 7,424 members of the churches, an increase of eight in twelve months. There were 276 baptized, and 219 received by letter. Forty-first Ave. Church in Meridian baptized 55 and First Church 49. There is a total of 32 churches, of which nine reported no baptisms. The total value of church property is over half a million. The total of contributions for all local work was \$78,343.60. The total of gifts to the cooperative program was \$7,765.77, with about \$5,500 given to special objects in the program.

THE COUNTRY CHURCH PROBLEM

A Pastoral Problem

By C. W. Black

Much has been said and written on the above subject. This has been principally along the lines of possibilities and recommendations. The writer thought several years ago, when good roads, automobiles, and consolidated schools were in sight that the solution of the country church was just ahead. The lack of these things was much talked of by all parties concerned as being the chief hindrance to the development of the rural church. The effect of good roads and, an automobile in almost every family is too familiar to be discussed.

Without any reference to statistics, after twenty years of pastoring country churches, and the last fourteen years exclusively a country pastor, from observation and experience it is my conviction that the problem now is that of the pastor. This has its foundation in the afternoon service. Possibly half of our country churches in some sections are served by pastors in the afternoon who preach to one of the strongest country churches, town church or a city church and then go out to another in the afternoon. They are the best and strongest preachers. Many of them are my best friends. The good roads, and automobiles have made it possible for one to preach to a full time church, two half time churches or four fourth time churches as the case may be, and then serve two, three or four in the afternoon. This is having its effect in many ways on both the church served in the morning and the afternoon.

The first is the spiritual effect. He plans, prays and puts forth his best effort in his morning service. His thoughts and efforts during the week are chiefly occupied by the church of his morning service. After eating dinner and somewhat tired, he makes his way to the afternoon appointment. He has left the place of his main effort for the day. It is only a secondary consideration with him. He has only to brush a sermon preached that morning or some other time. There is nothing dependent upon it in a personal way. If they pay him anything more than his expenses it is a supplement to his salary. There is an independent feeling that may effect things that are vital to the church and pastor. These are human things that will effect vitally the best of us.

There is a corresponding effect upon the church. They reverence and hold in high regard the pastor, but at the same time they realize and feel that they are a secondary consideration with him and have only such claims upon his services. If he should be negligent in any way they should not complain. This all comes into the preaching hour with its dulling influence. One brother in a country church a few years ago who was protesting against having an afternoon service in his church expressed it in this way: "When I go to eat at my home or elsewhere, I had rather sit down to a common meal at the first table than to have a sumptuous spread and have to wait for the second, when the coffee is cold, the dishes scrambled up, and the deserts all gone." Some one may reply by saying that the most spiritual service of the day, in some instances, was the afternoon. Is not that a rare exception? Sometimes in the morning service we have great services when the least expected. We might pause here to say that many more of our country churches would be served in this way if the church would consent. How many times have we heard a pulpit committee report, "He said that his time was all taken up, but that he would be glad to serve us if we would take an afternoon service." The only thing that holds such a call off is a strong protest.

After the service he meets a less prominent brother on the ground who has several lost boys and girls that rarely attend church and enquires of him about his sick wife, expressing regret, that on account of some special work in his main church, that he has been unable to visit her. The brother is much disappointed, but realizes that they have not the first claim on his pastoral service. The pastor is notified a few days later

that he is wanted that afternoon at the church to conduct the funeral of this wife and mother. After leaving the church, he stops for a short while at the home of some prominent member and congratulates him upon his faithfulness to the church, telling him that if it was not for him and two or three others that he does not know what the church would do. This brother in turn does not see why every one should not be satisfied with the pastor and his services.

The second is the financial effect. Most of our full time churches pay a reasonable living salary, and half time, half salary. Then an afternoon church can be served, if pressed to do so, for a small amount above expenses, many times half and less than half what the church could and should pay. It is conceded that a church cannot be developed one sided. You can't develop them spiritually when negligent about giving. They are easier developed spiritually when doing their best in a financial way. They are not liberal in missions when weak on pastoral support.

This has had its influence upon the church having morning service. It has made the self-supporting country pastorate almost impossible, with four fourth-time churches or two half-time churches, as the case may be. When the pastor begins to impress upon them that he is depending upon them for whatever part of his living that is proportionate to his service, there is a consciousness among the members that it is not difficult to get a pastor for an afternoon service with much less expense and responsibility. So, the country pastor has to compete with that by taking six or eight churches, teaching school, or farming to supplement his salary, often times at the expense of much criticism for not giving his entire time to the Lord's work. He can either do this or move on, for it is easy to get some one for an afternoon service. Consequently when he has to do something else to supplement his salary his usefulness is hampered, and on goes the lack of pastoral service.

The writer does not want to be critical nor dictatorial, merely making a diagnosis as he sees it, but shall we say that it is bordering on the same question that is so seriously and vitally affecting the economic and labor problem in this present crisis, and that is mass production. Because of the scientific development much more can be produced now with less labor than in former years, thus eliminating labor and creating unemployment and checking buying power. The preacher can serve twice the churches now as in former years. Do you suppose that this is having anything to do with so many good preachers being out of work? Would confining our efforts to one church each Sunday, and insisting on our living from that, eliminate much or all of that? The young preacher just starting usually depends on some country church or churches to call him. This is rarely done when some able and experienced brother can be had in the afternoon. Has God called a number of men to preach and make preparation for the same and directing some of them to take double work and the churches to give it to them and others none? Are we conscious in taking on all of this work that God is directing in it all, and we must obey? How does that harmonize with our praying for others to enter and prepare for the ministry? If so, where do we want them to preach? Has it had any part in creating a situation on the part of a pastor who feels that he ought to give up his work or a part of it, knowing at the same time that some one else can double up, leaving no vacancy for him elsewhere, and goes on with what he has as long as he possibly can hold it? Does it create the spirit of Moses, or Jacob and his mother, of taking the matter of pastoral work in hand without waiting upon God's directions? More could be asked, but these will suffice. No doubt but that many a God called preacher and others who read this has thought of all these questions.

Allow me personally to say in conclusion, that I have never been without full time work since ordained to the ministry, except one Sunday for a short while. I have had as many as three afternoon churches at one time. Much said above

about the afternoon service is my own personal experience. I have not accepted an afternoon service for several years except one church which I now give a morning service to also, in order that they may have two services a month—the church preferred that to a night service.

In every instance where I have accepted an afternoon appointment, I insisted that they call a pastor for a morning service as soon as a suitable one was available, and when they did my service would cease. Preaching in the afternoon is better than none at all. Too, there are some churches very weak financially and think that they can only afford an afternoon service within their ability to pay. It would probably be best for that church to dissolve, allowing the members to go to the nearby churches of their convenience and choice.

Fraternally yours,

—C. W. Black, Shivers, Miss.

"PEP" AND "SPIZERINKTUM"

The Baptist Record of Mississippi says:

"Of one thing we are pretty sure when there does come a genuine revival of religion, then 'pep' and 'spizerinktum' will go to the graveyard of forgotten fads and false substitutes and there won't be even a monument to mark the fact that this fungus once infested the earth."

That puts it good and strong, like it ought to be. Of all the cheap substitutes ever hatched up for spiritual power in this world the thing called "spizerinktum" is the cheapest.

The thing has the same relation to spiritual religion that a mere picture of fire has to fire itself. It is not even the echo of a real thing; it is rather a meaningless, incoherent noise.

But no one is deceived by it—not even those specialists? and experts? who engage themselves in imparting pep and spizerinktum to certain public gatherings.

Men know from thumping on a log when it is hollow; they know from the sound of a bell when the bell has a crack in it. Mere noise and clatter and pep and spizerinktum have no resemblance to deep drawing, God-breathed spiritual power.

And an ounce of this in any little church is worth just about all of the spizerinktum that can be crammed into the Grand Canyon.—Alabama Baptist.

PROGRAM FOR PASTORS' AND LAYMEN'S CONFERENCE AT COLUMBUS (November 16-17, 1931)

General Theme for Discussion: The Holy Spirit. Monday Evening Session

Subject: The Person and Work of the Holy Spirit.

7:00-7:30—Devotional—V. E. Boston.

7:30-8:00—Organization.

8:00-8:45—The Personality of the H. S.—Dr. P. I. Lipsey.

8:45-9:30—The Holy Spirit and the Sinner—W. W. Kyzar.

Tuesday Morning Session

Subject: The Holy Spirit and the Church.

9:00-9:30—Devotional—G. O. Parker.

9:30-10:15—The Holy Spirit and the Ministry—H. M. King.

10:15-11:00—The Holy Spirit and the Worship of the Church—E. B. Hatcher.

11:00-11:45—The Baptism of the Holy Spirit—H. R. Holcomb.

11:45-12:00—General Discussion.

Tuesday Afternoon Session

Subject: The Holy Spirit and our Denominational Program.

2:00-2:30—Devotional—J. F. Rogers.

2:30-3:15—The Holy Spirit and the Missionary's Power—W. W. Hamilton.

P. S.—W. L. Compere, Song Leader for the Conference.

A meeting at Winnsborough, La., where Rev. Dana Terry is pastor, in which Dr. Angel of Baton Rouge and Gayle Holcomb of Oxford assisted, resulted in 51 additions to the church, of whom 30 came by baptism. This scribe was at the organization of that church, and baptized 25 people who went into the organization forty years ago.

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Cant and can't are both foreign to the Christian's life and practice.

Rev. J. P. Williams of Mendenhall is in the Baptist Hospital for treatment. He was resting comfortably at the last report.

"If a preacher will multiply his sermon study by four and divide the time of its delivery by two, he may find his audience doubled."—Ex.

Superintendent O. C. Miller says that every child over ten years of age in the Baptist Orphanage is a member of the church, and some under that age.

Four years ago Mr. Coolidge announced his purpose for the future in six words: "I do not choose to run;" but now he is paid by the word for his articles and it takes him over 2000 words.

Pastor A. F. Crittendon of Brookhaven sends in a long list of subscribers from his church, and The Baptist Record will go to more than ninety per cent of the members. We greet them and are grateful to him.

Dr. Hamilton writes that 148 students have been enrolled at the Baptist Bible Institute, which is considered mighty good in face of the depression and the inability to give aid to students who come.

We are grieved to learn of the death of brother Dan Bolian of Bogue Chitto. He had long been a tower of strength to every good cause. Our sympathy goes out to his dear companion and children.

Main Street Church in Hattiesburg, will begin a meeting Oct. 11 and running through Oct. 25. Dr. T. W. Young, of Corinth, will preach and Brother Joe Canzoneri will have charge of the singing. Pastor J. A. Barnhill asks that readers of The Record will remember them in prayer.

The Watchman Examiner reports a president of a Baptist college as saying to the editor that chapel hour had been robbed of joy for him because he had to be so careful not to offend the Jews and Roman Catholics. If he had any religion it is likely that he had lost all joy in that.

Brother J. A. Barnhill, of Hattiesburg, is chairman of the extra committee on Nominations to report at the next Convention. He writes that he is taking it up with other members of his committee and thinks that his committee will leave the matter of nominations to the other committee.

Dr. Walt N. Johnson says that a centralized Protestantism is far more dangerous to Baptists than (is) Roman Catholicism. Would to God our people could wake up to the truth of this. Again he says, "This is the Baptist age if we still dare to stand out distinct for our principles". Get his little book "Spinal Adjustments" and read it.

The American Legion Convention in Detroit voted for a referendum on the liquor question. The Constitution of the Legion forbids consideration of religious or political questions. Therefore this must not be a political question. Those who oppose preachers taking part in the discussion of this question will please take notice.

"I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread, some child, perhaps a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world." These are the words not of a preacher but of a musician, Fritz Kreisler, who is evidently a Christian of the first century type.

Evangelist J. B. Phillips of Signal Mountain, Tenn., has sufficiently recovered his health to resume his work. He held recently the second meeting with First Church, Anniston, Ala., in which there were 92 received for baptism and 12 by letter. In spite of unprecedented hot weather the house was filled each night, and Sunday the crowd overflowed.

I have been here as pastor of Seventh-Street Church of Memphis for a year, and the Lord has blessed us wonderfully. We have had 205 additions, about 140 of them by baptism. Our Sunday School has grown from an average attendance of about 250 a year ago to over 500. It is very evident that we will have to build a new building as soon as this awful "depression" begins to lift.—L. B. Golden.

How to Build Up the Midweek Service

For my present church, I have found that a short devotional talk, followed by an extended time for prayer, is the best. After the devotional talk, an opportunity is given for testimony, especially as to answered prayer. Personal prayer requests are invited, supplemented by particular requests suggested by the pastor. I find that personal, definite requests teach the people how to pray, encourage the Christians to pray for one another, and create an interest in the church and in the unsaved.—Elmer Castrodale, pastor, Marne Methodist Protestant Church, Marne, Ia.

The Canadian Baptist of Toronto says: "Just now in Canada, we are spending more than two millions of dollars a week—\$2,000,000—in intoxicating drinks. It is a terrible waste. And, bad enough as it is, at any time, it is worse and worse when we think of the unemployment and the deplorable poverty. There is something wrong. In wartime, we in Canada shut off the drink business. It endangered the very life and continuity of the nation. We talk of the Government spending, say \$75,000,000 to relieve unemployment distress. At the same time, we do not hear much about a waste (under the law) of millions more on intoxicants. The beer and whiskey dispensaries are really doing a good business."

We have received from the Rodeheaver Publishing Co. of Chicago and Philadelphia two new books, Standard Church Hymns and Gospel Songs, and Hymnal Handbook for Standard Hymns and Gospel Songs. Homer Rodeheaver is one of the best known song-leaders in America. He has long accompanied Billy Sunday in his evangelistic work. There can be no doubt of his popularity and of the excellency of his selection of hymns. This new book will be widely used and greatly blessed. The price is \$65.00 per hundred. The Handbook is made up of interesting paragraphs giving information about the best known hymns, just such as every hymn lover would like to have. There are 364 of these and the price of the book is \$1.25 postpaid.

Mississippi students at the Baptist Bible Institute have suggested that we allow the people back home to help the Institute by giving to the school such things as can be used from the products of the farm. We are therefore suggesting that the following articles will be acceptable, if put up according to standard regulations, properly packed, and with carriage charges prepaid: Chickens, turkeys, guineas, eggs, hams, cane syrup, dry peas, canned goods, etc. It has been suggested that many country churches and missionary societies might be glad to make up shipments of these articles from the homes of the people who would give them gladly to help our beloved missionary school during these stressful times. Advise the business manager when and how the goods will be shipped. We will look after it promptly and acknowledge receipt. Who will be the first?—N. T. Tull, Business Manager.

Remember that "spinal adjustment" is possible only when there is a spine. You may spiritualize that if you wish.

Dr. Walt M. Johnson of Mars Hill, N. C., has a new booklet off the press with the title, "Spinal Adjustment in Southern Baptist Life". It is along the line of his previous book, Stewardship Vitalized, and is full of good sense and good religion. He treats the subject under six divisions, (1) Deadly Symptoms, (2) Adjusted to the Living Christ, (3) Readjusted Against Sin, (4) Readjusted to the General Conflict of Our Age, (5) Readjusted Within Our Churches, and (6) Returning Health. He believes and feels deeply that Southern Baptists are at a crisis and that he can show the way to health. The book is certainly well worth reading, and we believe is greatly needed. There are 63 pages, bound in heavy paper.

A common argument for a high tariff in this country is that it enables our working men to maintain a higher standard of living. There may be doubts of the truth in this argument; but if it is true, at whose expense is this standard maintained? Is it not at the expense of the man who toils in the cotton field, or in the wheat field? And especially is it not at the expense of the working man in Europe and other parts of the world? To be sure there are people who would scoffingly say, "What have we to do with the working man in Europe?" Those who cannot be influenced by Christian motives will some day wake to see that no nation or race lives to itself and economic justice will overtake those who are moved by no higher consideration. All political and economic questions have a moral and religious side; and Jesus Christ is Lord of all, whether things visible or invisible, financial principalities and political powers.

Choctaw County Association was reached Thursday morning by the kindness of Pastor D. L. Hill of Ackerman. Just in time, for just on time Moderator H. L. Rhodes let the gavel drop and the devotional was led by brother Butler. The brethren had no notion of changing officers and brethren Rhodes and Weatherall were continued as Moderator and Clerk-Treasurer. The brethren soon filled the church house of Bethany, as healthy and well fed a looking group as you will find in a day's travel. And the dinner on the ground was ample evidence. A digest of church letters was prepared by a committee and supposedly read the second day by brother Commander. Visitors O. C. Miller, P. I. Lipsey, Wyatt Hunter and brother Butler were introduced. Messengers to other associations were appointed. Bro. H. M. Whitten is the member of the State Board. The report on the Orphanage was read by brother J. C. Watson, who also made a talk. Supt. O. C. Miller was heard also with pleasure. The sermon was preached by brother E. C. Crick on a Recipe for Making a Christian (2 Pet. 1:3ff). It was a helpful message delivered in fine spirit. Rev. W. N. Black reported on the Budget; D. L. Hill on Missions and brother Commander on Education. Mrs. Pollard reported on the W. M. U. These were all good reports. The time for speaking was given mostly to the visitors, P. I. Lipsey and Wyatt Hunter. We could not be present the second day.

—BP—

MUSINGS OF A CHUMP

There are a lot of things some people do not know. Most fellows know less than others and some still less and some nothing at all. I have noticed that the more green a bull frog has on his head the more noise he makes and the more green some fellows have in their heads the noisier they are. I apologize to all bull frogs for making this comparison. It would be real funny if it were not so serious how some folks expose their ignorance. Any babbling blustering fool can get a following in our church. Some of our members would rather follow a fool than a wise man. They know they are in their own class. Well, sir, I am smart enough to flock with myself and have all the company I need. I pity one who is a fool and does not know it.

Yours truly,

—A. Chump.

Editorials

THE WELLS OF SALVATION

It's a long way from our day back to that of Isaiah, but the stream of grace and truth are the same today as then. The same religious experiences are recorded there as come into our hearts today. The Nile, the Euphrates and the Mississippi rivers are rolling along today just as they did then. How refreshing today are the words of Isaiah to a thirsty soul. Read that short twelfth chapter, only six verses, and see how it fits our need and describes our experience.

We are quoting specifically the third verse which says "Therefore with joy shall ye draw water out of the wells of salvation." Water is the symbol of life. John says in Revelation, "He showed me a river of the water of life." Jesus said to the Samaritan woman, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto eternal life." Again he said, "He that believeth on me, from within him shall flow rivers of living water." These are enough to indicate something of the meaning of Isaiah's words. But they only point the way in which we are to find full satisfaction.

The eleventh chapter of Isaiah is a glorious prophecy of the person and work of the coming Messiah. We cannot quote it even in part here. The twelfth chapter indicates what shall be the individual and personal experience of a believer after the Christ has come. The pronoun is changed to the second and first person singular number. "In that day thou shalt say I will praise thee. Behold God is my salvation, I will trust, and not be afraid, for Jehovah, Jehovah is my strength and song. He is also become my salvation." How deeply personal, how confidently is repeated the unspeakable name of Jehovah.

And then the singular expands into the plural, for experience is contagious, and fellowship is inevitable: "Therefore with joy shall ye draw water out of the wells of salvation." Here God's people are shown making use of the means of grace for the satisfying of their own souls. The idea that it is selfish to cultivate one's own spiritual life, to rejoice in your own salvation, is robbing religion of most of its joy and strength. To rejoice in God, to be invigorated with fresh experiences of his presence is necessary to our own spiritual life, and that is a necessary condition of helpfulness to others. There is spiritual drought today in many a Christian soul because we are not drawing water out of the wells of salvation.

We claim to be saved, we believe we are saved, but we make so little use of our salvation. There is so little refreshing from the presence of God, so little satisfying of spiritual thirst. God is neglected; prayer is omitted or perfunctory. The Bible is dusty on the shelf or table; and many religious leaders and teachers read it only that they may prepare a lesson to teach somebody else, or to recite to somebody else.

Is it any wonder that religion is dull and dry, like a thirsty land where no water is? We have almost raised up a generation on programs and organizations, and allowed their souls to perish of thirst. But let us not complain of others. But see to it that we join with those to whom Isaiah says, "Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord for he hath done excellent things; this is known in all the earth."

All united and cooperative effort, all effort of any kind in behalf of others waits on the making fresh and green our own spiritual life. Without this we have nothing to impart to others, or declare to the world.

O. C. Cooper reports a great meeting at Sulphur, Oklahoma. Forty-three added to the church, 29 by baptism. There are about 500 prospects. The building debt is being paid off, and the work is in healthy condition. Pastor Cooper and his assistant, R. J. Reynolds, preached during the meeting.

CUTTING DOWN EXPENSES

There are few lines of business now in which there have not been made drastic reductions in expenses. And the end is not yet. The man whose income has not been reduced is so rare as to be almost unknown. This is true throughout the business world.

In our religious work up to this time the reduction has not been so pronounced. In some of the departments and institutions there have been severe reductions, but it has not been universal. The time has now come when there not only ought to be, but there simply must be reduction in the expense of conducting our denominational work. The Convention Board of Mississippi last year set a good example in reducing all salaries ten per cent. And there is every indication that a further reduction will be a necessity.

The Baptist Bible Institute of New Orleans and the Southwestern Theological Seminary at Ft. Worth have been under the necessity of reducing salaries heroically and of greatly reducing the number of their employees. We have heard that the superintendent of the Baptist Hospital in Jackson and the president of Mississippi Woman's College voluntarily accepted reductions. If there are others we should like to give them honorable mention. Many pastors have had reduction of salary; some voluntary and some otherwise.

But the majority of those engaged in denominational work are apparently working for the same salary. We have heard of no reduction at headquarters of the Foreign Mission Board, or Home Mission Board, the Louisville Seminary, The Sunday School Board, the Relief Board; nor in the salaries paid to teachers in our Baptist schools in Mississippi. Some of them may not have received their salaries; but we have heard of no reduction in them.

This is a ticklish subject to write on, and it is not a simple matter to adjust satisfactorily. But it is a matter that will have to have early attention. The income of these boards and institutions is greatly reduced and there is no use to keep on running up huge debts which we are not able to pay.

Furthermore the purchasing power of a dollar is much greater than a few years ago. We heard the president of Mississippi College say it is fifty per cent more than a few years ago. If this is true, then a reduction in salary will do nobody any real harm.

We can surely learn a lesson from the altruistic government in Russia and the little brown pagan, Mahatma Ghendi who are willing to suffer hardship that the programs which they sponsor may be put through. In the spirit of Christ and for the sake of the gospel the denominational representatives all the way down the line ought to be willing now to show the spirit of sacrifice. There can be no earthly doubt that a reduction is now greatly needed, is indeed a necessity, and that it will have a wholesome effect. There is no good sense and no religion in paying big salaries when money is hard to get. Our southwide boards need to save themselves in this way. Our state institutions need to save themselves in the face of the suffering of the people everywhere.

Sunday was an interesting day with the church at Batesville. It was the anniversary of the twenty-fifth year of the pastorate of Dr. J. W. Lee. The membership surprised him by a celebration. Mr. W. W. Rogers was master of ceremonies. Addresses were made by Dr. G. H. Wood, Mr. D. R. Johnson, J. S. Dickens, R. B. Pettitt and others. Two former members, now living in Marks, were also visitors, who made appropriate speeches. These were Hon. P. H. Lowrey and Hon. L. B. Lamb. Such anniversaries are rare, and brother Lee deserves all the good things his church can say about him or do to him. He has been a faithful pastor and leader, and while we have not the record of achievement by his church during these years, it is written on high and this noble church is a testimonial to the grace of God and the labors of a good minister of Jesus Christ.

IN TOUCH WITH THE PEOPLE

Came across a combination news "butcher" and preacher the other day on the train. He had tried in vain to dispose of his wares each time he passed me. After several attempts and after getting the news paper which I had finished reading, he stopped and looked at the Bible I was reading. "Ought to get you one," says I. "Got one," says he. "Do you read it?" "Yes, I'm a preacher; a Methodist preacher." "Why aren't you preaching?" "The people don't care anything about religion these days." "Maybe if we had it good and strong, the people would catch it from us."

Upon this he began telling me how much religion he "used to have"; and how the people used to come in crowds to hear him; how they left preachers that were well educated to come to hear him who had no education at all.

I asked the Lord, when the conversation began to let me learn something from this man, and if it pleased Him, to let this man learn something from me. I don't know whether he learned anything from me or not, but this is what I learned from him.

First, If we are to keep in touch with the people in any helpful way we must keep in touch with God. When this cross between a preacher and a news butcher drifted away from God the people drifted away from the preacher, and he is now selling "apples, bananas, chewing gum, ice cold drinks," to make a living. And he is not by himself.

Another thing: he soon "burnt out," because he had no educational foundation, no adequate training for his work. He ran well for awhile, but he didn't know how to study and didn't know there was any need of study. He was an exhausted cistern.

This other thing, there was a time when the people flocked to hear him and heard him gladly. Was it in spite of his ignorance? Nay; it might have been because of his ignorance. Rather, it was because of a state of mind caused by his ignorance. He was on a level with the people: he was their kind of a man. In this way it was to his advantage, and all to the good. For does not the scripture (Heb. 5:2) say, "For every high priest, being taken from among men is appointed for men in things pertaining to God, who can bear gently with the ignorant and erring, for that he himself is compassed with infirmity?" The people must feel that he is one of them. He does not have to be ignorant, but he must not lose the common touch.

SERMON OUTLINES

There are more good texts in the Bible than any preacher can ever use. And some preachers, in reading the Bible, have more sermon outlines stand out before them than they can make use of. Here are two passed on to those who may be benefited by meditating upon them.

A

Subject: The Son, The Messenger of The Covenant.

Text: Hebrews, 1:1-3; "God... hath... spoken unto us in His Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification for sins, sat down at the right hand of the Majesty on High."

The messenger of the New Covenant is:

- I. Heir of all things.
- II. The Creator of all worlds.
- III. The Radiance of God's glory and Imprint of His Substance.
- IV. Support of all things.
- V. He made purification of sins.
- VI. Is enthroned as God.

B

Subject: Nature of the New Covenant.

Text: Hebrews, 8:10-12; "This is the covenant... I will put my laws into their mind; and on their heart also will I write them. And I will be to them a God, and they shall be to me a people, and they shall not teach every man his fellow

citizen, and even the Lord. For to the greatest to their iniquity no more."

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citizen, and every man his brother, saying, Know the Lord. For all shall know me from the least to the greatest of them. For I will be merciful to their iniquities, and their sins will I remember no more."

This New Covenant:

- I. Does its work on the inside, unlike the Old Covenant; vs. 10a.
- II. Establishes vital union with God. vs. 10b.
- III. Deals with every individual independently. vs. 11.
- IV. Makes final disposition of sin. vs. 12.

—BR—

ORPHANAGE NEWS ITEMS

Letters were mailed to all the pastors of the State last week. The purpose of the letter was to urge the pastors to appoint an Orphanage representative in all their churches. The duty of the representative is to present information concerning the Home and to keep the people in touch with their children. Many pastors have responded to this request, by sending the name and address of their representative.

As Thanksgiving is drawing near, and many inquiries are being made as to the immediate needs which will be helpful in preparing Thanksgiving boxes: cotton seed, corn, clothing, especially shoes and sweaters, sheets for single beds, pillow cases, towels, dresser scarfs, table cloths, sizes 3 1/2 yards in length and usual width, canned fruit and vegetables, groceries, school supplies, pins, tooth brushes, bath clothes, thread, elastic, needles, thimbles, patterns and print goods.

Superintendent Miller has been away for the past month attending Associations over the State. He travels about 1000 miles weekly and in many cases attends two Associations per day.

—Winnie Haimes, Rptr.

—BP—

COUNTY CHAIRMEN

November Education Cash Campaign

We give below the names of the brethren who have been named as Chairmen for their respective counties in the November Cash Campaign for Christian Education. Most of these have definitely agreed to serve in this important capacity and are already at work. Look over the list and see who is Chairman for your county:

| | | |
|------------------|-----------------------------------------|----------------|
| Alcorn | Dr. T. W. Young | Corinth |
| Adams | Dr. W. A. Sullivan | Natchez |
| Amite | Dr. E. K. Cox | Gloster |
| Attala | | |
| Benton | Rev. W. B. May | Ashland |
| Bolivar | Rev. F. J. Chastain | Shaw |
| Calhoun | Rev. R. B. Patterson | Calhoun C. |
| Carroll | Rev. R. L. Breland | Coffeeville |
| Choctaw | Rev. D. L. Hill | Ackerman |
| Chickasaw | Rev. W. C. Stewart | Houston |
| Claiborne | | |
| Clarke | Dr. B. C. Land | Quitman |
| Clay | Dr. E. F. Wright | West Point |
| Coahoma | Rev. H. O. Hearn | Lyon |
| Copiah | Rev. E. B. Shivers | Wesson |
| Covington | Rev. A. S. Johnston | Mt. Olive |
| DeSoto | Rev. C. C. Weaver | Hernando |
| Forrest | Mr. R. F. Bass | Hattiesburg |
| Franklin | Rev. W. A. Green | Meadville |
| George | | |
| Greene | | |
| Grenada | Dr. J. H. Hooks | Grenada |
| Harrison-Hancock | Rev. W. S. Allen | Pass Christian |
| Hinds | Dr. M. E. Moffitt | Jackson |
| Holmes | Rev. Ira F. Metts | Goodman |
| Humphreys | Dr. Josiah Crudup | Belzoni |
| Itawamba | | |
| Jasper | Rev. W. O. Carter | Bay Springs |
| Jeff Davis | | |
| Jefferson | | |
| Jackson | Rev. J. F. Brock | Moss Point |
| Jones | | |
| Kemper | Rev. C. E. Bass | Scooba |
| Lafayette | Dr. B. G. Lowrey | Oxford |
| Lamar | Rev. D. A. Hogan | Purvis |
| Lauderdale | Rev. W. B. Abel | Meridian |
| Lawrence | Rev. Mark Lowrey | Silver Creek |
| Leake | Rev. C. T. Johnson | Clinton |
| Lee | (Messrs. J. N. Berry and W. E. Holcomb) | Tupelo |

| | | |
|-------------------|-----------------------|---------------|
| Leflore | Dr. W. E. Farr | Itta Bena |
| Lincoln | Rev. A. F. Crittenden | Br'haven |
| Lowndes | Dr. J. D. Franks | Columbus |
| Madison | Dr. J. J. Mayfield | Canton |
| Marion | Dr. W. H. Ellis | Columbia |
| Marshall | Dr. R. A. Morris | Holly Springs |
| Montgomery | Dr. V. E. Boston | Winona |
| Monroe | | |
| Neshoba | Rev. W. W. Kyzar | Philadelphia |
| Newton | Rev. J. E. Wills | Newton |
| Noxubee | Rev. R. D. Pearson | Macon |
| Oktibbeha | Mr. O. C. Moor | Sturgis |
| Panola | | |
| Pearl River | | |
| Perry | Rev. J. C. Richardson | Popl'rville |
| Pike | Mr. E. C. Fishel | Richton |
| Pontotoc | Dr. T. W. Green | Magnolia |
| Prentiss | Dr. A. L. Goodrich | Pontotoc |
| Quitman | Rev. J. D. Thompson | Booneville |
| Rankin | Rev. C. J. Olander | Brandon |
| Scott | Rev. W. C. Howard | Forest |
| Sharkey-Issaquina | Rev. W. W. Izard | Arcola |
| Simpson | Rev. L. W. Ferrell | Magee |
| Smith | Rev. W. L. Compere | Tayl'rsville |
| Stone | Rev. R. H. Campbell | Wiggins |
| Sunflower | Rev. C. W. Baldrige | Inverness |
| Tallahatchie | Rev. J. R. G. Hewlett | Charlest'n |
| Tate | Rev. B. W. Hudson | Senatobia |
| Tippah | Rev. J. B. Parker | Ripley |
| Tishomingo | | |
| Tunica | Rev. C. F. Hinds | Tunica |
| Union | Dr. J. P. Kirkland | New Albany |
| Walthall | | |
| Warren | Dr. W. H. Morgan | Vicksburg |
| Washington | Dr. C. S. Henderson | Greenville |
| Wayne | Rev. R. G. Joiner | Waynesboro |
| Webster | | |
| Winston | Dr. J. N. McMillin | Louisville |
| Wilkinson | Rev. S. G. Pope | Centerville |
| Yalobusha | Rev. J. M. Metts | Water Valley |
| Yazoo | Rev. D. I. Young | Eden |

—BP—

SUNDAY SCHOOL ATTENDANCE

OCTOBER 4, 1931

| | |
|-----------------------------------|----------|
| Jackson, First Church | 763 |
| Jackson, Calvary Church | 877 |
| Jackson, Griffith Memorial Church | 444 |
| Jackson, Davis Memorial Church | 365 |
| Jackson, Parkway Church | 185 |
| Jackson, Northside Church | 80 |
| Jackson, East Jackson Church | 50 |
| Meridian, First Church | 733 |
| Offering | \$101.24 |
| McComb, First Church | 527 |
| Offering | \$30.29 |
| Columbus, First Church | 718 |
| Brookhaven, First Church | 510 |
| Laurel, First Church | 500 |
| Laurel, West Laurel | 355 |
| Laurel, Second Avenue Church | 277 |
| Laurel, Wausau Church | 58 |
| Sunday, September 27, 1931 | |
| (Received too late for last week) | |
| Laurel, West Laurel Church | 430 |
| Laurel, Second Avenue Church | 314 |
| Laurel, Wausau Church | 61 |

B. Y. P. U. Attendance October 4, 1931

| | |
|--------------------------|-----|
| Brookhaven, First Church | 148 |
| McComb, First Church | 143 |
| Columbus, First Church | 238 |

—BR—

The daily papers of the south have as a rule studiously avoided the news from New York exposing the rottenness of the Tammany organization. There has been nothing in the history of this country to equal it. This organization which dominates New York City and seeks to dominate the nation is proven in investigations made by the state to be the mother of crime and the protector of gangsters.

—BR—

Dr. W. L. Poteat in the Biblical Recorder says: It will be a bad day when any organized group of our citizens comes to control State and Federal governments—labor, farmers; women—big business has us by the throat now—but the American Legion! Surely it cannot degrade its honorable memories and imperil the Nation by seeking such domination. Let it pray, "Save me from my friends," and the country will see the prayer answered.

PROGRAM MISSISSIPPI BAPTIST STATE CONVENTION

November 17-19, 1931

—O—

Tuesday Evening

- 7:00—Convention called by the President.
- 7:05—Worship—J. M. Walker.
- 7:20—Welcome Address.
- 7:30—Response to Address of Welcome.
- 7:35—Organization

1. Election of officers.
2. Report of Committee on Order of Business.
3. Announcement of Committee on Committees.
4. General announcements.

8:20—Convention Sermon—W. A. Sullivan.

Wednesday Morning

- 9:00—Worship—T. F. Harvey.
- 9:15—Report of Committee on Committees.
- 9:25—Presentation of annual reports:
 1. Convention Board report—R. B. Gunter.
 2. Education Commission report—H. L. Martin.
 3. Ministerial Education—M. P. L. Berry.
 4. Social Service:
 - a. Orphanage—O. C. Miller.
 - b. Baptist Hospital, Jackson—Wayne Alliston.
 - c. Relief and Annuity Board—T. J. Bailey.
 - d. Prohibition and Law and Order—N. S. Jackson.

10:15—Convention Courtesies.

10:30—Home Missions—W. A. Hewitt and B. D. Gray.

11:10—Baptist Program—R. B. Gunter.

12:30—Announcements and adjournment.

Wednesday Afternoon

- 2:15—Worship—B. C. Land.
- 2:30—Christian Education:
 1. Blue Mountain—L. T. Lowrey—10 min.
 2. Mississippi Woman's College—J. L. Johnson—10 min.
 3. Mississippi College—J. W. Provine—10 min.
 4. Education Commission—H. L. Martin—30 min.
- 3:45—Seminaries:
 1. Southern Baptist Theological Seminary.
 2. Baptist Bible Institute.
 3. Southwestern Seminary.
- 4:30—Miscellaneous.

Wednesday Evening

- 7:00—Worship—B. L. Davis.
- 7:15—Social Service:
 1. Orphanage—O. C. Miller—15 min.
 2. Relief and Annuity Board—15 min.
 3. Hospitals—Wayne Alliston—15 min.
- 8:00—Foreign Missions—F. M. Purser.

Thursday Morning

- 9:00—Worship—R. A. Morris.
- 9:15—State Missions.
- 11:00—Business Session.

—BP—

Where no name appears as County Chairman, we urge that the brother who has been asked to serve in this position will send in their Acceptance Cards at once to Secretary H. L. Martin, Room 6, Baptist Building, Jackson.

—BR—

Don't say before hand with reference to the Education Campaign in November, "We can't do it". Just give the people a chance. Give them the information and opportunity to contribute, anything from five cents up. The plan is to work it through the Sunday Schools. If a man doesn't mean to do anything himself, he has no right to stand in the way of other people.

—BR—

The Mississippi legislature in special session seems about to do something which will help to relieve the people. Bonds up to about fifteen million will probably be authorized. This is about evenly distributed between three objects, to pay a state deficit which will relieve the school teachers; to pay people who lost money in banks which closed and whose deposits the state guaranteed; and the third to start road construction, which will put many people to work.

SOMETHING MORE ABOUT MR. MOODY'S PREACHING

Ernest O. Sellers

We of today, sixty years removed, find it hard to realize how D. L. Moody was such a topic of discussion in every circle of his day, to a degree accorded no other preacher. In the great cities, the centers and sources of intellectual power of the English speaking world, he was the theme of discussion of the streets, in the shops, at the dinner table, by the press, in the club—the topic of the hour.

Many good men, leaders of thought, suggested that he would modify the pulpit work of the world and that preachers ought to take pattern from him. Others wanted to know what there was in Moody, his manner or his matter, to reform the pulpit or even to be an example of a more excellent way of preaching.

Professor Hoppin, of Yale Divinity School, writing at that time in the "New Englander," insisted that there are two ways by which to study Mr. Moody and his preaching: one, the supernatural and the other the natural side—"Looked at only in the light of divine efficiency, there is nothing more to be said about it."

"With the weak things of this world," said Mr. Hoppin's, God can confound the mighty. "This unlettered man, anointed with the oil of divine speech above his fellows, his tongue becomes an instrument of heavenly discourse, his lips touched with inspiring fire from the altars of truth and love, carry supernatural pungency and conviction to the conscience of the hearer and that is all there is to it."

Accepting Mr. Moody as being a consecrated, inspired and attended by the Holy Ghost man, there is no need of asking the why of his wonderful work. "Nor is there the least reason to suppose that the wonders and signs following the ministry of Mr. Moody have any supernatural powers which are not with all the ministers of the gospel whose preaching is made mighty to the salvation of men."

But Professor Hoppin speaks also of the human side, the theory and practice of reaching men with the truth of God so as to win them to its acceptance for salvation.

"Mr. Moody speaks as a living man to living men, a common man to common men. Hear him day after day and no sentence is ever heard which is not level to the understanding of the simple. Having made the one Book his chief study its biography, history, poetry, doctrine, precept and prophecy are at his tongue's end ready for illustration, argument, proof and reproof. Drenched in the sea of divine love, filled with the Spirit of his Master, he pours out his thoughts with a tension of nerve, power and endurance that defies human prudence. His earnestness, enthusiasm and desire are caught, absorbed and felt by his audience."

The greatest intellects, the learned and unlearned alike, were convicted, persuaded and moved by his simple presentations and homely but apt illustrations.

Mr. Moody wrote out his sermons in full and had them at perfect command. He seized every fact that came his way and his stories are of simple pathos. He preached the same sermons over and over again. Garrick said of one of Whitfield's sermons, "that it never reached its full effect before the hundredth time he preaches it."

But Professor Hoppin warns against any man trying to preach in servile imitation of another. To every man his own gift. "Let him that writeth sermons write for the Lord with all his might. Let him that speaketh take heed unto his words that God may approve so that the truth is made effectual. The word shall not return void unto Him that sends it."

The Baptist Bible Institute,
New Orleans, Louisiana.

Baptist Bible Institute, New Orleans, has authority from Convention to appeal for funds to meet emergency needs. We must pay note \$10,000.00 due November 1, endorsed by local friends. Please send help.—W. W. Hamilton, President

WHY I TITHE

J. E. Dillard

1. Because the Bible teaches it (Lev. 27:30; Mal. 3:10; Luke 11:42, etc.). I have no right to accept the teachings of the Bible concerning salvation and claim the blessings of God and then reject the teachings concerning tithing and expect God to bless me.

2. I tithe because it is businesslike. It removes doubt and enables me to know whether or not I have given the Lord's work a reasonable part of my income.

3. I tithe because every person I know who has practiced tithing consistently for any length of time is pleased with it and says it brought a blessing.

4. I tithe because I know the needs of our church and denomination and nothing less than this can begin to be my part in meeting these needs.

5. I tithe because God has promised a blessing to me in doing so, and I believe His Word. I have tried it and know it to be true.

6. I tithe because it is a joy to feel that I am in partnership with the Lord, to have a part in the work of the Kingdom, and because it has proved a most satisfactory way of expressing my gratitude to God and to the church for the blessings I have received.

7. I tithe, and am glad to tithe, because I love Christ and long to see His cause extended in the earth. "The love of Christ constraineth us."

8. In tithing and making offerings, I find myself in direct succession to the patriarchs and saints of old. I thus measure up to a worthy standard which from the beginning of recorded history has received both divine and human approval.

9. I am happy to tithe because I thus set a definite and worthy example to my people and to all who may be influenced by my example.

10. I do not stop with tithing. I tithe my salary before I set apart any of it for other purposes, and then I give free-will offerings as occasion demands and as I feel able.

I feel that no one is doing his duty unless he gives at least one-tenth of his income to the Lord's work as an expression of his stewardship and of his gratitude. I believe many of us ought to give more than the tithe, and as we give we will prosper in spiritual and eternal things.—Biblical Recorder.

—BP—

I NEVER MAKE A PLEDGE

Too bad! The man who never makes a pledge cannot have a telephone in his house, for the telephone company will not put the phone in unless he agrees to pay the bill. The same is true with electric lights, water, groceries and everything in our home. He cannot be a married man, for he would need to make vows to get married; he cannot own property, for he will need to make a pledge to pay taxes; he cannot be a citizen of the United States, for he will need to pledge his support to the government. Yes, you do believe in making pledges, but when it comes to the Lord's work you are just hard up for excuses and this is the only one you could think of on short notice. Make your pledge to the Church Budget and then pay it in full. It will do you good and bring honor to our Lord. "No pledge, as a rule, means no pay." Be honest with yourself.—Selected.

—BP—

Brother J. F. Brock writes that Jackson County Association will meet with Wade Church, Oct. 13th, as reported in last week's Record.

—BP—

Pastor W. E. Farr preached Sunday to his people at Itta Bena on Tithing and called upon them to pledge one tenth of their year's proceeds to the Lord. Fifty of those present promised to do so. The pastor proposed to open up the basement of the church for them to bring into the Lord's treasury one tenth of their cotton, corn, potatoes, and everything else, and that when this was filled he would rent space elsewhere to take care of it all. It was a great service of spiritual power, and if the resolutions are carried out, the pastor believes that it will revolutionize the church.

ADVANTAGES OF EARLY CONVERSION

William James Robinson, D.D.

—O—

"Suppose Paul had been converted at seventy instead of twenty-five. There would have been no Paul in history. There was a Matthew Henry because he was converted at eleven and not at seventy; a Dr. Watts because he was converted at nine and not at sixty; a Jonathan Edwards because he was converted at eight and not at eighty; a Richard Baxter because he was converted at six and not at sixty. How much more a soul is worth that has a lifetime of opportunity before it than the soul which has nothing! Hence, Christ commanded Peter to feed the lambs before he fed the sheep. Lambs are of more worth than sheep in the realm of souls as well as in the market place."—Rev. O. J. Wilson.

Conversion is the supreme necessity of each one attaining accountability. There is no certain age at which one becomes responsible to God for one's conduct. So far as the Bible reveals, or human experience can discover, it is determined solely by the individual's development. Very bright children are accountable much earlier in life than dull ones.

The fact of accountability, and the uncertainty of the time when it begins, makes it necessary that those responsible for the care and training of children take no chances on letting them reach this period unprepared. Environment has so much to do with one's character, conduct and achievements that those responsible for the welfare of children should strive to make their environment such that their first truly rational thoughts would be of God and their duty to him.

As a rule different types of home influences produce correspondingly different types of children. One would hardly expect a truly honest, or pious child, to come from a vicious home. Neither do homes dominated by purely secular ideals often give to the world children deeply concerned about lofty ideals. The home that is only nominally Christian, or the one indifferent to spiritual values, seldom give to the world a great religious leader.

In nearly every instance great religious leaders come from homes noted for well poised piety. It is also true that nearly all laymen who are outstanding Christians are from homes where God was truly honored. More than twice as many sons and daughters of ministers attain honorable distinction as would be expected from their number.

Why should ministers give to the world more distinguished children than would be expected of them? The answer is easy. Their homes are dominated more completely by piety than any other group. In this atmosphere the highest ideals are maintained, the loftiest ambitions thrive, unselfish service is regarded as the only true glory and doing the will of God the whole duty of man. Since God dominates the truly pious home we naturally expect much of it. But, remember, God is just as anxious to dwell in and bless the layman's family and home as he is the minister's. He will dwell in and bless any home that truly welcomes and honors him.

Parents should feel the greatest possible responsibility for the physical, mental, moral and, above all, the spiritual welfare of their children. The salvation of their children should be their profoundest concern. No others wield so great an influence over children as their parents; and mothers invariably influence them more than fathers. More mature, thoughtful Christians attribute their conversion to their mothers than to any other group. In any gathering of Christians you will find as many, and very often more, give the credit for their conversion to their mothers than to fathers, teachers, evangelists, pastors and all others put together. What a responsibility for mothers and what an opportunity!

To do the greatest thing possible for their children parents will make their homes profoundly Christian. Jesus Christ will be made the head of the family, his word the unquestioned law of the home, his praises will rise as a sweet incense to heaven and doing his will will be the families, supreme delight. God's ministers will be the most cordially welcomed and highly hon-

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ored guests. Every thing possible will be barred from the home that might possibly dishonor the Lord or detract from his name the reverence due him.

By example and precept wise parents will unceasingly point their children to the one who is mighty to save. They will earnestly endeavor to make it easy for them to walk uprightly, and hard for them to go astray. Such families are the glory, the hope and the strength of the nation because God is with them.

—BP—

ENFORCE THE LAW

Rev. A. R. Adams, Hattiesburg, Miss.

Just as the public school is the citadel of American liberty, so is the American home the keystone of our government. All the forces of evil which attack the American home strike at the life of the nation, for when the home is broken, all pretext of government vanishes. These forces would drive a wedge into the Constitution and that wedge is the issue of light wines and beer. When the American people crushed out the saloon with the Eighteenth Amendment, one of the greatest evils that threatened our homes was conquered. It is our duty to see that this issue is unsuccessful and that the wedge is not driven into our Constitution. There is only one way to protect our homes and our nation and that is to enforce the law without fear or favor.

No country can long endure whose people only respect those laws which they like and claim the privilege of violating those which they disapprove, and if those who claim that privilege prevail, but a short period can elapse until no law on any subject will command the respect of any considerable part of our citizenship.

Paraphrasing the words of Abraham Lincoln, this country cannot continue half law-enforcing and half law-breaking. It will be essentially all one or all the other. If all or largely all the latter, the institutions of our government are shattered, its foundations undermined, its destiny arrested, and this the first great experiment in a government by the people, will throughout all time be catalogued as a dream of dreamers. If those who sleep will but awake, the man who violates the Eighteenth Amendment will be as infamous as the man who steals. The man who is not in his heart loyal to his country will be known and esteemed as the outcast and leper that he is, and will be spurned and barred from social converse, employment and association by all honest men.

—BR—

THERE IS A PLAN

Sometime ago we wrote an article headed "A Serious Situation" in which we discussed the dangers that confront us because of the evil literature that is being broadcast in our midst.

Our good women are studying "A Brief Survey of State Missions". On page 43 of this book reference is made to an article by a pastor in the northern part of the state who had discussed these things; but had no plan. That article was written to make people think. There is a plan. There may be a better one. One way to meet and overcome this evil is by placing in our churches and Sunday Schools circulating libraries of our Baptist doctrinal books, and loaning them out to our people to read.

The writer has tried this in several churches and it has worked fine in every case. The young people especially are eager to get these books. We use such as The Little Baptist, Dorothy Page, The Discovery of John Dumas, etc., and some books from The Bible Institute Colportage Association of Chicago, Ill.

The plan is simple and easy, and workable in any church. Let the superintendent or some teacher or member of the S. S. explain the work and then set a day to start the work by giving the offering for that day to the library proposition and use whatever is contributed to start the work. Then when it is once started it can be added to any time.

A record should be kept of all the books and the ones who read them. You can keep the records in such a way that at the end of the

year you can tell just what books each one has read, and just who has read certain books.

The circulating library plan is especially suited to these times that we are living in. By putting one dollar into a circulating library a person can read one half dozen good books, whereas without it he would likely read only one for a dollar.

Last Sunday night we spoke to the saints at Chalybeate, and explained the circulating library plan, and next morning one good woman came and said I have read Dorothy Page; but I want to buy a copy just to loan out. One man came and said I want to donate 50 cents to the library.

By this plan we get our denominational literature where it is needed most. The writer would be glad to correspond with any one who is interested in the plan.

—C. S. Wales,

Blue Mountain, Miss.

—BP—

STUDY COURSE IN PROHIBITION

By Arthur J. Barton, Chairman, Commission on Social Service, Southern Baptist Convention

Nearly all of our Baptist churches through their brotherhood, Woman's Missionary Society, Sunday School or Baptist Young People's Union, inaugurate and conduct study courses. For the most part these courses are devoted to methods of organizing and conducting the Sunday School and the B. Y. P. U. or to different phases of our great world wide missionary enterprise. This is as it should be. Undoubtedly we must major in the different phases of our world task committed to us by our risen and ascending Lord.

However, as a matter of fact, anything and everything that affects the Kingdom of God and its promotion among men may become a proper subject of study among and by our church group. Right now one of the most vitally essential things is the preservation and promotion of our prohibition laws, both State and Federal.

Rev. Atticus Webb, Superintendent of the Anti-Saloon League of Texas, has just published a book of 147 pages with the title of "Dry America." The book is published by the Cokesbury Press, Nashville, Tenn. It is bound in paper and sells for 50c. Mr. Webb has done an excellent piece of work in the publication of this volume, which is intended especially for study courses. Our Baptist pastors and others cannot do a better thing in behalf of prohibition and civic righteousness, in behalf of patriotism, law enforcement and law observance than to organize study groups at once and use this brief, comprehensive and well prepared volume. Mr. Webb in his devotion to the cause has surrendered all profits on the book and the publishers have placed on the book a nominal price so that it may have a wide circulation.

The book may be ordered through the Baptist Book Store of your respective state, or you may order it directly from the Cokesbury Press, Nashville, Tenn.

Both as a citizen, as a Baptist pastor and as chairman of the Commission on Social Service of the Southern Baptist Convention, I bring this matter to the attention of our people and urge that the largest possible number of classes be organized in the immediate future.

The next Presidential campaign is before us and the devotees of liquor are doing their worst to discredit and break down our great prohibition reform, to undo its far reaching beneficent results and to turn our people over again to the lecherous liquor traffic and to make them its prey and plunder. Every conceivable falsehood is manufactured and peddled abroad and every imaginable false theory of government and economics is boldly and blandly put forward in the general hue and cry for the restoring of the traffic of strong drink.

For example, one Mr. August Busch of St. Louis has recently informed a waiting world that all we need to solve the unemployment problem and to restore complete prosperity in our country is to authorize the manufacture, distribution and sale of beer. This Mr. Busch is the son of Mr. August Busch who headed the "educational campaign" of the brewers years ago, which raised

and expended a political slush fund of many millions of dollars for the control and corruption of the politics of the country. The methods of this organization were exposed by an investigation conducted by the Attorney General of Texas and the whole nation stood aghast, and now this Mr. Busch informs us that the manufacture, distribution and sale of beer will be the solution of our problems. He has been most effectively answered by Mr. Richard H. Scott, President of the Reo Motor Car Company and President of the American Business Men's Prohibition Foundation of Chicago. Mr. Scott, in a letter to Mr. Busch says, "In a time like this to talk about diverting \$4,000,000,000, or any substantial part of this amount, from the nation's market for necessities and wholesome luxuries to the coffers of a traffic that can only exist as a parasite on all legitimate industry, is unmitigated nonsense." Mr. Scott says further, "If the restoration of beer will stabilize the economic situation of this country, why has it not prevented economic chaos in Germany? Instead of turning to Prohibition America for aid in Germany's extremity, why didn't President Hindenberg order more beer? In the face of the economic condition of wet European countries, how can anyone have the temerity to assert the prohibiting of the manufacture of beer has unsettled the economic affairs of this country."

Of course, everybody who has and will exercise reasonable common sense knows that the liquor traffic would put out of employment at least two men for every man it employed. Not only so but it would rob honest laboring men and their families of the weekly wage and would leave the families half clad and half starved and drive them to the bread line with their pitiful plea for help in their hunger.

An Associated Press dispatch from Washington City dated September 22nd reads as follows: "The Association Against the Prohibition Amendment spent \$391,658 between January 1 and August 31. Receipts were \$410,769, as reported today to the clerk of the house."

This will give a thoughtful reader some indication of the huge sums of money which are being contributed by the multi-millionaires of the Raskob-Dupont type to destroy prohibition and bring back the reign of rum. A suitable reply to this insolent effort to break down America's greatest peace of human welfare legislation will be made by the religious and moral element of our citizens, which are in a large majority, but this answer will be made and can be made only as every one of us shall take seriously to heart the present situation and frankly recognize and courageously assume his personal obligation and responsibility. I appeal to every Baptist pastor, to every Baptist deacon, to every Baptist Sunday School officer and teacher and to every Baptist as an individual, let every one of us "play the man."

We have much good fighting all along the line if we are to preserve and promote our greatest peace of moral and reform legislation. We must prove ourselves to be good citizens and good soldiers of Jesus Christ our Lord.

Temple Baptist Church,

Wilmington, N. C.

—BP—

The Webster Progress, of Eupora, gives a good writeup of Rev. J. B. Middleton of that town, pastor of the Baptist church. We knew Middleton was all right and doing a good work, but it is refreshing to see what a long line of Middletons he comes from and to know that he is worthy of his ancestry. And now he is occupying the highest office on earth, pastor of a Baptist church.

—BP—

It was the pleasure of the editor to preach for the church at Duncan on Sunday morning and night, and teach the Sunday School lesson to the Men's Bible Class. Like most of our churches these good people have felt the effects of the "depression" but they are in a way now to get a pastor at an early date, and we believe they are of a mind to work. They have been without a pastor since the going of brother Ritchie in June.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie T aylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

There has been great rejoicing among those of our number who have reached their goals set for the State Mission Week of Prayer. One friend wrote: "After the program was over and we sat down to count the offering and when we knew we had reached our goal, we knelt in a prayer of thanksgiving and asked the Lord to forgive us for even wondering if our purpose was to honor Him. We are hoping and praying that all over the State others may have the joy we have had."

I am assured that each society that set a worthy goal and trusted the Lord to lead them to victory, did not fail.

Our Field Worker, Miss Evie Landrum, came back from Lawrence county rejoicing that she found a new society and sunbeam band in a church that has been inactive in the missionary work for sometime. These organizations are in Wanilla Baptist Church and they have begun in real earnestness.

We have been busy for some weeks in associational meetings. It is very encouraging to find the women courageous, optimistic and in good heart concerning the tasks ahead of us. The spirit of Prayer is prevalent in every meeting. "The prayer of the upright is His delight."

I am happy to print on our Page a communication from our dear friend, Miss Pearl Caldwell. In a personal note from her she says: Pray for us, dear friend, how we need this kind of help."

Pingtu, Shantung, China,
August 26, 1931.

My Dear Friends:

I am due letters to many of you and believe you will bear with me in thinking back over our Spring campaign in a general letter to you.

"The Son of man came to seek and to save that which was lost."

Our hearts are full of praise for what our eyes have seen and our ears have heard during these past months. Truly this has been the best of these 21 years that I have been in China.

Last December Dr. Hou, who had been a nominal church member for years, was so stirred by His Spirit that he returned to his village home weeping over the deadness of his church and praying Holy Spirit to convict of sin. In January pastor of city church was invited out for few days meetings in which several were saved. He continued deeply burdened for his people. Another meeting was held in February, others were saved and the church revived. It is now a live church, people are continually being saved. They love to study their Bibles and pray. These months have seemed most like a chapter from Acts in this little church. We do praise His Name for this.

Dr. Hou closed his medicine shop, declaring that God had called him to preach. He joined an evangelistic party working among village churches and is truly a channel thru which the Holy Spirit works in convicting of S-I-N and in leading penitent ones into new life in Jesus Christ. He has a tender heart weeping with sinners and rejoicing with "born-again."

Seventeen meetings were held, scores were saved. In each place people turned to the Lord for salvation. More than thirty (30) claimed the new birth in one church. Churches were revived and strengthened. Much personal work was done, dealing with the sin-burdened individually. People were deeply convicted of sins on every side. Sins were confessed, some too horrible to mention. Some were so bound it seemed well nigh impos-

Our Young People's Column

UNKINDNESS POISONS YOU AND EVERYBODY ABOUT YOU

The John D. Rockefeller of today is a very different person from the Rockefeller of 30 years ago, who, enveloped in a gale of bitterness, and dour and secretive. "John, why don't you answer these slanders?" asked a friend walking with him along a path of the Forest Hill Estate. "Why let people call you a hypocrite and crook?" The president of the Standard Oil Company silently pointed to a worm wriggling along the path. After a moment he said: "If I step on that worm I will call attention to it. If I ignore it, it will disappear."

In the September "Reader's Digest" I found this story from "The Well-known Human Race." Here we get an insight into the true character of a great and successful business man. This characteristic of his has doubtless helped to make him great.—Much greater than he could ever have been as a gossiping, mud-slinging slanderer and babler. Oh, if we could only learn in our church work and religious life to look first to ourselves and let others do the same. "Where no wood is, the fire goeth out: so where no tale-bearer, the strife ceaseth."

When you meet temptation, turn to the right.

When Mark Twain edited a newspaper in Missouri, one of his subscribers wrote him that he had found a spider in his paper and wished to know whether it meant good luck or bad. Twain replied: "Finding a spider in your paper is neither good luck nor bad. The spider was merely looking over our paper to see which merchant was not advertising, so that he could go to that store, spin his web across that door and lead a life of undisturbed peace ever afterward."

I wonder if the fact that we are not hearing from some of our organizations is a sign that a spider could well spin his web across their doors. None of us like to boast about our accomplishments, but please let us keep posted ourselves and then keep others posted as to the happenings and forward plans in our work for this year. Our Every-Member-Canvass must be advertised.

Please send in your quarterly reports now, stating whether your organization is Junior or Intermediate, if it is an R.A. or G.A.

I wish that every leader in the State could see a plan of work I received from Mrs. T. C. Burney, of Tchula, this week. She has outlined her activities for every single month of the coming year, including the G.A. House Party, Declamation Contest, subscriptions to "The Window" and "World Comrades," Enlistment, All Weeks of Prayer, Mission Study, making Year Book, Young People's Leaders' Conference, Ridgecrest, Ranking System, R.A., Conclave and Associational Rallies.

sible to get freed. Satan knows well how to bind and weave his nets. One poor woman—such a sinner, so penitent and yet so weak and tangled in the many meshes—sat weeping for several days, knowing that she was on the broad road to destruction. Even her little all (a few hundred dollars) was in the hands of a wicked man whom she felt she dared not offend. But finally she left her heavy burden of sin at the foot of the cross, and is now free and happy in Christ our Saviour. Praise His Name.

One sinful heathen girl came trembling to my room, asking, "What can I do? Can a vile sinner like me be saved, too? O, my sins." She fell down pouring out black, black sins, even to the murder of infants. The precious blood of Jesus Christ has washed her clean and white now. She immediately led two of her friends to Christ. She was so ignorant and so interested in the "Jesus Way" that she accompanied us to two other places where meetings were held.

Another listened attentively, a former student of ours, but her face was hard and resentful. She shook her head saying, "It is not for me, my heart is full of hate, I ought to hate, I must hate." She had been cruelly treated. She felt she could never forgive the bitter enemies. But as the days passed Eternal Life became the all important question. She went humbly to these enemies, forgiving and begging forgiveness. Then came to Jesus for forgiveness and salvation. It was a joy to see her radiant face. However, this so enraged her mother that she could neither eat nor sleep. But seeing her daughter so happy and so changed, she yielded to the daughter's entreaties to go and hear this "born again" doctrine. Soon she too, was under deep conviction and sought out her enemies to forgive. Now she, too, is rejoicing in the Saviour's love.

Is there a monster so great as hate? How it fills the hearts of these among whom we work. Mrs. Yu had become embittered in her mother-in-law's home. Not without cause, but for 14 long years bitter hatred clouded the home. She and her young daughter came to the town where we were in meetings. Heard of Eternal Life and greatly desired it but found that nothing that defileth, not even hate, can enter heaven. They longed to be saved, but could they forgive? Finally, in deep contrition, this sin, with others, was cleansed by the blood of Christ. On returning home they begged forgiveness of the elderly parents, and with love filling their hearts, lived Christ in the home. Two weeks later we were in meetings in a church six miles from their home. Elderly Mrs. Yu, with her daughter-in-law, walked the six miles in order that the dear old lady might hear the Gospel that had so changed the heart of her daughter-in-law. She, too, heard the glad tidings and was born into the Kingdom of God. The Yu home is now a happy, united family, where the love of Christ reigns.

We have touched on adultery and hate as they have been so forcibly brought to light in these meetings. Of course, many sins, all sin is committed, but there is no other which stands out glaringly as COVETOUSNESS. This seems to be in every heart. God has been gracious in leading these covetous hearts to restore. Something of the Zacchaeus spirit has been in our midst. Farming implements, tools, grain, cotton, cloth, chickens, and every conceivable thing has been returned to rightful owner. Much money has also been repaid. In deep penitence they have made things right with God and man and are rejoicing that their names are written in Heaven.

(Continued next week)

The Baptist Record

Published every Thursday by the
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R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

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advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Where Royalty Sleep

A few weeks ago an article ap-
peared in this column relative to the
home of Gov. Wm. McWillie, over in
Madison county. A few hundred
yards from the old home-place men-
tioned, off from any road and poorly
kept, is a cemetery. I visited this
old, delapidated cemetery recently. I
found that in this old burying
grounds lie the bodies of some of
Mississippi's royal blood. In here I
found a marble shaft on which was
written, "Gov. William McWillie,
born Nov. 17, 1795, died March 3,
1869. He was gathered unto his
fathers having the testimony of a
good conscience in the communion of
the Catholic church, in the confi-
dence of a certain faith; in the com-
fort of a reasonable religious and
holy hope; in favor with Thee, our
God, and in perfect charity with the
world."

By the side of this tomb is the
grave of Gov. McWillie's wife. At
its head is a marble cross. On its
base these words:

"In my hand no price I bring;
Simply to the cross I cling."

The other inscription read: "Cath-
erine McWillie, Died January 8,
1873." I was told that the house of
worship of Kirkwood Episcopal
Church once stood in the edge of
this old neglected cemetery. There
is no sign of the old building there
now. When the McWillie Mansion,
mentioned recently, was in its prime,
before, during and just following the
Civil War, that this was a lively
church and many people gathered
there, and that the McWillies were
the leading members there. While it
is stated that Gov. McWillie was of
the "Catholic Church," that he was
really an Episcopalian.

One of their children, Edward An-
derson McWillie, is buried here also.
On his tomb were these simple words,
following the name: "1844-1850.
Ere sin could blight or sorrow fade,
Death came with friendly care;
The open bud to heaven conveyed
And bade it blossom there."

There were other graves within

the confines of this old cemetery.
Just outside the enclosure another
grave with a marble marker was
found. On this slab was carved,
"Gregorio Cervantas, born in Guad-
alajara, Mexico, 1852, about 25 years
old." This was a Mexican servant
of the McWillie family, of whom it
was said that he was ever faithful
and was given a decent burial near
the sleeping place of his distinguish-
ed master.

The old owners of the vast estate
once held and operated by the Mc-
Willie and Anderson families have
all died or moved to other States,
the old church has crumbled and fal-
len into decay, the old cemetery
"Where Royalty Sleep" is neglected
and grown up in weeds, briars and
bushes. It is a sad spectacle. It
seems that our State should take
steps to care for this neglected
"city of the dead," or move the bod-
ies of this once former governor of
our State and family to some other
location where they could be better
cared for and where admiring friends
might look upon their resting place.
"When I'm gone, you'll soon forget
me," seems true even of royalty.

Tallahatchie

The Tallahatchie Baptist Associa-
tion met with the Phillip Baptist
Church, October 1 and 2. Mrs. Bre-
land and the writer had the pleasure
of attending this gathering of Bap-
tists for a short season.

It was almost closing time the
first day when we arrived. Reports
of a good day came to us. Dr. R.
A. Kimbrough had been re-elected
Moderator and Jewett Burson was
elected Clerk. Pastor W. M. Powell,
of Tutwiler, preached the annual ser-
mon, which was well spoken of. The
afternoon session was taken up in
the discussion of the reports on mis-
sions. Bro. J. E. Byrd, of the Sun-
day School Department, delivered a
great message on the cooperative
work. At night Rev. Jewett Burson,
of Tutwiler, delivered a good sermon
from Isa. 9:6—"The Wonderful
Christ."

After a splendid night spent in
the friendly home of Mr. and Mrs.
Lonnie Goodwin, where we were
treated most royally, we returned to
the church and the business of the
Association was resumed. Social
Service was first on the program.
Rev. J. R. G. Hewlett read and dis-
cussed the report, after which Dr.
W. T. Lowrey, field worker for our
Orphanage, delivered an informing
and helpful message on the Orphan-
age work. Rev. W. E. Lee suggested
that the Association put itself on
record as being in accord with the
resolution on prohibition adopted by
the Southern Baptist Convention last
May, which was unanimously adopt-
ed by the body.

The report on Christian Education
was read and discussed by Dr. Kim-
brough. Dr. H. L. Martin, Executive
Secretary of the Education Commis-
sion, brought a great message on
Christian Education. The Associa-
tion voted to endorse the work now
being undertaken by the commission.
Mrs. Ned Rice, County Chairman of
the W.M.U., called the meeting of
the organization to order and after
roll call and reading of the minutes,
new officers were elected for the
ensuing year. Leaving at the noon
hour the closing session is not given.

All the churches of the county

were represented. The church and
community at Phillip took splendid
care of the meeting, feeding the vis-
itors superabundantly. Among the
visitors were Dr. W. T. Lowrey, J. E.
Byrd, H. L. Martin, I. D. Eavenson,
R. L. Breland, Mrs. R. L. Breland,
Judge R. E. Jackson, W. E. Lee.
While W. E. Lee is pastor of Phillip
Church, yet he is in Coldwater As-
sociation. Among the resident pas-
tors present were R. A. Kimbrough,
J. R. G. Hewlett, W. M. Powell, J.
J. Burson.

Notes and Comments

Judge R. E. Jackson is Chancellor
of one of the delta district, he is
also Moderator of the Boliver Coun-
ty Baptist Association. To see so
many of our fine laymen taking a
leading interest in our denomina-
tional work is a hopeful sign. May
their tribe increase.

The Program of the Newton Coun-
ty Baptist Association brings the in-
formation that this body will con-
vene with Rock Branch Baptist
Church, two and one-half miles
southeast of Union, on Wednesday
and Thursday, October 21-22, 1931.
Rev. J. E. Wills, of Newton, is to
preach the annual sermon. It closes
up with "The Parting Hand."

Miss Hazel Rhodes, of Oakland,
daughter of Rev. S. J. Rhodes, has
been selected to lead religious work
among the Baptist students at Mis-
sissippi Teachers College, Hatties-
burg, and is there now doing this
work and taking some work in the
college. Miss Hazel is a capable and
worthy girl.

While Rev. S. J. Rhodes is temp-
orarily away from Yalobusha county
because of ill health, Rev. J. H. Page,
of Oklahoma, is taking care of his
work at Oakland, Spring Hill, Elam
and New Hope. He is being well
received by the churches.

Dead: On September 28, 1931,
Bro. Cornelius Preston Norris, of
Mathiston, departed this life. He
was a faithful member of the Math-
iston Baptist Church. He was born
Nov. 17, 1856, married Miss Lula
Lewis Feb. 14, 1882. He united with
Spring Valley Baptist Church when
17 years old, and united with the
Mathiston Baptist Church at its or-
ganization. He was the last char-
ter member. Three children survive
him: Misses Dessie and Bertha, of
Mathiston, and Tom Wiley, of Mo-
bile. His wife also lives. The writ-
er conducted his funeral, and he was
buried at Double Springs.

BR

Houston, Miss., Oct. 2.—The Rev.
W. C. Stewart, pastor of the First
Baptist Church of Houston, observed
his seventh anniversary as pastor
of the church the third Sunday in
September with a specially prepared
sermon which together with the
splendid program which had been
carefully prepared by the splendid
choir of the church, was rendered in
the main auditorium to a capacity
congregation of members of his
church and members of various
churches of the town.

During these seven years Rev.
Stewart has been busy and has made
the church one of the finest pastors
in its history. During this time
there has been raised in cash \$50,-
000. 406 members have been re-
ceived into the church, with more
than one half of this number on pro-
fession of faith. He has united 96
couples in marriage, and has con-
ducted 157 funerals. A parsonage
costing \$4,000 has been erected and
paid for. He states that the church
is in better condition than it has
ever been in its history, and that
Sunday School, preaching services
and prayer meetings are all well at-
tended.

Renew Your Health by Purification

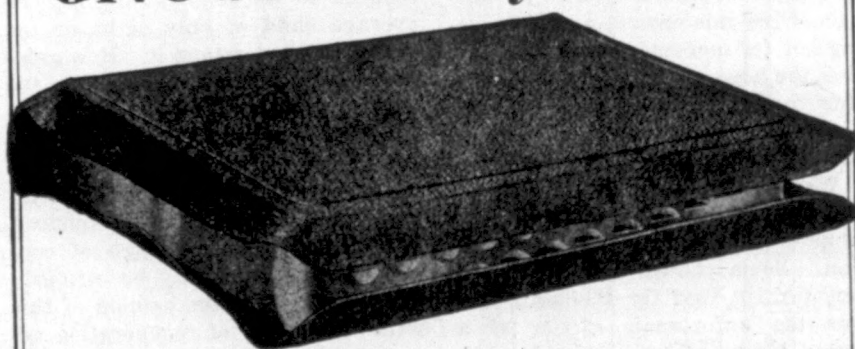
Any physician will tell you that
"Perfect Purification of the System
is Nature's Foundation of Perfect
Health." Why not rid yourself of
chronic ailments that are undermin-
ing your vitality? Purify your en-
tire system by taking a thorough

course of Calotabs,—once or twice a
week for several weeks—and see how
Nature rewards you with health.

Calotabs purify the blood by acti-
vating the liver, kidneys, stomach and
bowels. Trial package, 10 cts. Fam-
ily package, 35 cts. All dealers. (Adv.)

On Every Gift Occasion

Give Somebody A Bible



Multipled Thousands of Promotion Day Bibles Were Given In September.
Wise buyers are already making selections from our large assortment and holding
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BAPTIST BOOK STORE

502 East Capitol Street

Jackson, Mississippi

The Sunday School Department

SUNDAY SCHOOL LESSON FOR OCTOBER 11, 1931

(By L. D. Posey, Jena, La.)

Subject: Paul in Philippi.

Golden Text: Rejoice in the Lord always: again I say, Rejoice. Phil. 4:4.

Scripture for study, Acts 16:22-34; Phil. 4:4-7; for supplemental study, Acts 16:16-40; Phil. 4:4-9.

Introduction

The time of the events of this lesson, were soon after those of last Sunday's, which was 51 A.D., and while Paul was on his second missionary journey.

In some respects, this is one of the richest lessons in all the Bible, and furnishes so much food for thought that it is hard to decide what to use, in the limited space of a weekly religious news paper discussion.

The Lesson Studied

In the lesson before us, we see three classes of bond-slaves. Paul and Silas are bond-slaves to the Lord Jesus Christ. The girl with the spirit of divination, was a bond-slave of a specific demon. The members of the mob and the jailer, were bond-slaves of the sins of fanaticism, prejudice and unbelief.

Paul and Silas sought no release from their Master, but rejoiced in their sufferings for His sake and glory, to the extent that at midnight, though in a filthy dungeon, fastened in stocks, their bodies bruised and bleeding, they prayed and sang praises to His name.

Here we have one of the best demonstrations possible of what the saving power of Christ can and will do for those who trust Him for salvation. This is offered without money, without price, without any admixture of works of any kind whatever, to men and women of every race and clime, and regardless of how great their sins may be. The reason is, "The blood of Jesus Christ His Son cleanseth us from all sin." I John 1:7. Friend, if you have not already accepted this salvation, may I appeal to you to do so now?

The damsel was so over-powered by her demon master that she could not free herself. That could be done only by divine power. That was given by the Holy Spirit through Paul as an instrument. That her freedom was complete, is revealed in the fact that when she was no longer serviceable to those who had taken advantage of her misfortune, and were using her for mercenary purposes, saw that the hope of their gain was gone, they caught Paul and Silas, dragged them into court and lied against them.

What became of the girl, we do not know. But it is reasonable to suppose that she became a Christian. Some things connected with her, furnish food for thought. She was the unfortunate victim of a demon, and could not free herself. That is true of every sinner. No one can save himself. If ever saved, it must be through faith in Christ. That wicked men took advantage of her misfortune, and used it for self-

ish purposes, illustrates conditions prevalent everywhere now. Men and older women are exploiting the bodies and souls of improperly taught, and unprotected girls, to the extent that competent witnesses affirm that fewer than half above eighteen years of age are virgins. How horrible. In the business world, the rich are everywhere taking advantage of the misfortunes of the poor, and forcing them into virtual slavery, and heap to themselves wealth at the price of human starvation. This would be a fine time for some rich people who have amassed their fortunes that way, to read the Epistle of James. It is being literally fulfilled now. In this terrible depression, instead of the rich bearing the burden of loss, they cut wages or dismiss employees, and force many of them to starve or beg. Again, the man who sells whiskey, either lawfully or otherwise, takes advantage of the drunkard's depraved appetite and sells him strong drink to the extent of robbing him of both money and reason, and his dependent ones of proper food, shelter and clothing. The man, whoever he is, who takes advantage of another's misfortune and uses it for mercenary purposes, is a criminal in the sight of God however high he may rank in the business or social world. Not many years ago, this nation was swept by a scourge of lawlessness, and many preachers, because of an unholy desire for money, became victims. By their consent, and often by their encouragement, church houses were desecrated. To my own knowledge, at one time it reached a man high in denominational leadership, and that over the protest of the pastor and some of the deacons of the church. If a pastor opposed such unholy conduct, strenuous efforts were made to get him out and keep him out of his pastorate. No wonder adverse winds are now blowing.

So far as we know, the members of the mob that beat Paul and Silas, never sought release from sin, their master, but the jailer did; and he was at once made free.

This incident is the only one in all the Bible where one person asked the direct question, "Sirs, what must I do to be saved?", and received the direct reply, "Believe on the Lord Jesus, and thou shalt be saved." The plan of salvation is made plain in many other places, but here it is reduced to its simplest form. The average child of only eight or ten years, can understand it. How gracious God has been in making the way so plain and simple.

In the incident of the jailer's salvation, we see the effects or results of regeneration. Regeneration always produces a change of conduct. Where there is no change of conduct, regeneration may be seriously questioned. It is the opinion of this writer that lack of regeneration accounts for so much ungodliness among church members now.

The mobbing of Paul and Silas brings out other important truths. These preachers had done no wrong to the girl nor the citizens of the

city. But through the power of the Holy Spirit, had given both a great blessing; but for which they received the most cruel treatment. Returning evil for good, is a mark of the most depraved character. The mob and also those entrusted with the administration of law and justice, became criminals themselves. Such is always the case in mob violence, it matters not by whom committed. The unlawful use of means against crime, produces more crime. We are now reaping the sowing of from seven to ten years ago.

The conduct of these preachers redounds to their everlasting honor. When the officials realized the enormity of their conduct, having beaten uncondemned Roman citizens, they sent them word to go quietly out of town. But instead of Paul and Silas slinking out of town like common criminals, they demanded that the officials come and remove them from jail, and publicly escort them out of the city. That was equal to an apology from the officials to the preachers. My hat is off to God's man when he demands and exercises his rights as a citizen. The world is in great need of more of that kind now.

The after history of the church planted by these missionaries in Philippi, proved it to be one of the best of all their labors. The members always kept in touch with their first great preacher and pastor, and ministered to his necessities. Late in life, while in a Roman prison, there as unjustly incarcerated as he was in Philippi, they sent their beloved Epaphroditus to him with an offering which was "an odour of a sweet smell, a sacrifice acceptable, and wellpleasing to God." The letter he sent back to them, tells how dearly he loved them. How we need more churches now, composed of men who will support and defend their pastors against criminal assaults and character assassins.

PLAIN TALK ABOUT BEING MISUNDERSTOOD ON THE DOCTRINES OF GRACE

It is exceedingly strange that a man can not set forth the doctrines of grace without being misunderstood. And yet, when we come to think of it, after all, it is not so strange; for it is written: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned". When a man sets forth the doctrines of grace, as taught in the Bible, he is assailed with taunts like this: "That is dangerous doctrine"; and: "That kind of doctrine will license men to sin"; and also: "So he does not believe in good works"; and yet again: (and this is the latest) "That is the reason there are so many sorry Baptists, because we do not teach them to work, after they trust Christ". The last quoted criticism came from a man after reading my article, headed, "A Theological Question". Let's see if I can make myself clear now: I believe in salvation by grace; yet I believe in good works, for which we will receive rewards. But good works has nothing whatever to do with one's own personal salvation; but helps mightily that others may be saved. I believe in

justification by faith; yet I believe in justification by works, but not before God. Abraham was justified by faith, before God, when "he believed God and it was counted to him for righteousness". But he was justified, before men, by works when he offered up Isaac on the altar. The reason for that is, that God looks on the heart, while men look on the outward appearance. But remember that Abraham was justified by faith before he was circumcised. The truth is, that men who are blinded by Satan do not want to understand. They had rather take chances on going to hell than to humble themselves in the sight of God as unworthy sinners and accept salvation purely as "the gift of God"; by grace through faith, alone, in Him who suffered, the just for the unjust, that He might bring us to God. Why is it? Here it is: A salvation which gives all the glory to the Lord Jesus Christ, robs them of all the glory. And those who scoff, sneer and mock the doctrines of grace want part of the glory themselves, so that in heaven they may say: "See! what I have achieved". I am sorry for such men for I know the awfulness of the fate that awaits them. They are in the same identical condition that the Israelites were that Paul was distressed about. Here is what he said about them: "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth".

—J. E. Heath.

—BR—

A certain young man wrote the following letter to a prominent business firm, ordering a razor:

Dear Sirs—Please find enclosed 50c for one of your razors as advertised and oblige.—John Jones.

P. S.—I forgot to enclose the 50c but no doubt a firm of your high standing will send the razor anyway.

The firm addressed received the letter and replied as follows:

Dear Sir—Your most valued order received the other day and will say in reply that we are sending the razor as per request and hope it will prove satisfactory.

P. S.—We forgot to enclose the razor, but no doubt a man with your cheek will have no need of it.

—BR—

"Jones puts his watch under his pillow nights."

"I notice he likes to sleep overtime."

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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SCOTCH

The Ford car and the Scotchman are the subject of very special jokes. Some very extravagant things are said about the stinginess of some Scotchmen. It is said that a Scotchman discovered a previous custom-er's tip beside his plate in a res-taurant. He summoned the wait-ress, "I found this beside my plate," he told her. "I'm a sportsman—I'll match ye for it."

We are told of the Scotch doctor who lay dying. With almost his last breath he said to his wife: "When I'm to be buried I want a name-plate on my coffin." "Ye shall have it," she assured him. On the morning of the funeral the passers-by noticed that the polished brass plate which had graced the doctor's doorpost was missing; and the graveside-mourners read through their tears, ANGUS ABERNETHY, M.D. Office hours 9 to 11 A.M.

You say that is ridiculous—yes but is it more ridiculous than the church member who claims to be in-terested in the church and yet holds back his money from the church.

I read that a Scotchman was told by his doctor that his wife should have had her tonsils taken out when she was a little girl. He had the operation performed—and sent the bill to his father-in-law.

Said a Scotchman to his stingy friend: "Yon's Mary, sittin' on the other side of the bus. Are ye no' goin' to speak to her?" "Whist, mon! She hasna paid her fare yet."

They also tell us of the Scotch-man to whom the doctor said: "Your wife needs a change." "Salt air will cure her." The next time the physician called he found Sandy sitting by the bedside fanning his wife with a herring.

Ridiculous—yes I repeat—is it more ridiculous than those who claim to be interested in Christ and yet not interested in the church?

You say it is ridiculous when I tell you of the Scotchman who pulled out his handkerchief and a set of false teeth hit the deck. "They're the auld woman's," he explained, picking them up. "I caught her eating between meals."

And the other Scotchman who on Christmas eve looked at his little Jamie as he lay slumbering. Sigh-ing, he took a heavy pistol from a drawer. He crept to the window. A loud report shook the cottage. "Father!" cried Jamie, waking from his sleep, "What was that noise?" "Santa Claus," replied the Scotsman. "Santa Claus just com-mitted suicide."

Though these incidents may ap-pear very ridiculous and they do I will admit, I insist that they are not nearly so ridiculous as some church members appear, because of the way they trifle with their church privileges and obligations.

—Ben Cox,
Memphis, Tenn.

TWO GIVERS

Jennie N. Standifer

Mrs. Aldridge is the wife of one of the most prosperous business men in S—. Both are members of an influential church, and regular at-tendants. The rich lady is known as a generous giver to all charitable and religious causes, for she always

lets it be known when she makes a donation. People respect her but invariably smile when her name is mentioned in connection with giving.

Mrs. Garner is a member of this same church. She makes contribu-tions to the Lord's cause as regu-larly as the Sabbath comes, giving her tenth. It is so small in com-parison with the gifts of many oth-ers that no one thinks of her except as an insignificant contributor to the Lord's cause. Her self denials and many sacrifices are known only to her most intimate friends. Some years ago she met with financial losses which left her almost desti-tute. She kept her misfortunes a secret, as far as possible, but some-how has managed to continue giv-ing the accustomed amount to the Lord's cause. When she dies she will be missed in church work, but little will be said of her, except by those who knew her intimately.

Flaring head lines will announce the death of the rich woman, and tell of her gifts of many thousands of dollars to the poor and to the heathens in foreign lands. She is doing a great work, but still there are many who never heard of her, and will never hear of her. The poor woman who has for years, and is still giving until she feels it, has helped every life she has touched since she became a Christian. Her work will doubtless continue as long as she lives, and the good she is doing be felt until time merges into Eternity.

The question we might all ask, is: Which serves our Maker and hu-manity most: Consecrated posses-sions, or a thorough consecration of ourselves to Divine service?

TAKE IT OR LEAVE IT

From press and pulpit everywhere, In women's clubs and on the air, The people of the South proclaim That cotton is the cloth of fame.

They shout it from the house-tops high

To all the people passing by; But go, inspect the things they wear, You'll find there's seldom cotton there.

It seems a trifle queer to me For honest mortals to decree A cotton style in cotton shows, When all are wearing silken hose.

In satin skirts, when women walk, It makes me smile to hear them talk, With happy hearts, about their plan To put depression under ban.

They seldom seem to have a thought Of what their underclothes are wrought; And in their zeal, they rarely note The fabric of their velvet coat.

The men are just as bad as they, As inconsistent, any day. The men declare in solemn wise Allegiance to their proud emprise.

They tell the things they have in mind,

Ten thousand uses they will find For turning cotton into gold, With flights of fancy, blithe and bold,

Their socks and ties are silken fine. In shirts of silk, they also shine. The union suits they like the best

Could never stand the cotton test.

We talk in cotton, walk in silk— We are, indeed, a curious ilk. Our cotton crusades, to achieve, Must dare to take or dare to leave.

There's wealth upon the cotton trail, There's plenty packed in every bale; But we must leave it latent there Unless we take it thence to wear.

—David E. Guyton.

Blue Mountain, Miss.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

(H. D. Jordan, Student)

A bootblack was sitting in his shop weeping with an open Bible on the table before him. After passing the shop I turned and entered the negro's place of work, and immedi-ately he began to shine my shoes, occasionally stopping to wipe the tears from his eyes.

I said to him, "You seem to be in distress." He replied, "I am in trouble with God," and then related the story of how he was converted twenty years ago, lived seventeen active years in the church, and how he had lost the joy of salvation and power with God for the last three years by sin. A bad woman had in-fluenced him into a robbery before she would marry him. She proved unfaithful.

For about thirty minutes we read such passages as Judges 16:1-32, Proverbs 28:13, Romans 12:1-2, and First John 1:9. He was neither will-ing to confess the robbery to the man who was his victim nor to God. It was time for the train; we ex-changed addresses in order to seek further light through the mail. Aft-er four weeks an unexpected call was made. The negro was sitting in front of his shop singing, "I am bound for the Promised Land." God had again given him the joy of sal-vation. We rejoiced together over his coming back as did Samson.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

(Mrs. Charles Black, Student)

If I had to choose the most inter-esting and most spirit filled as-signment I have been on while at the Baptist Bible Institute I would choose the time I went to the Rescue Mission. Brother Grady Morris preached on "The Secret Sin," which people commit down in their hearts and not the outward sins which oth-ers can see. That night it seemed as though the Holy Spirit was right with us in everything we did, when we were singing, praying, or when Mr. Morris was preaching.

About seventy-five were present and each one was listening very in-tently, and it seemed they were try-ing to fit the sermon right to them-selves. When the sermon was over Brother Morris gave an invitation and there were five men who came down and kneeled, asking for prayer and help. We prayed for them, and all five accepted Christ as their Sav-our.

Some went away with tears of joy in their eyes and the others were so happy they had to laugh. This meet-ing was held on Friday night at our Baptist Rescue Mission on Esplan-ade Avenue.

EVERY CHURCH ORGANIZATION NEEDS MONEY

Through our liber-al co-operative plan GOTTSCALK'S METAL SPONGE

Let the LITTLE FELLOW show your organization the way to greater useful-ness and serv-ice. has helped more than 30,000 different bodies raise funds to success-fully promote their work. It is a meritori-ous household neces-sity that sells and re-peats easily. It cleans and scours every-thing—yet keeps the hands dainty and white. Write today for infor-mation regard-ing our liberal money-making plan.

METAL SPONGE SALES CORP'N John W. Gottschalk President Lehigh Ave. and Mascher St., Phila.

DID ITS PART

While the county of Sunflower suf-fered from a disastrous drought last year, and people were going hungry and almost bare of clothing, and no money to buy with, this year they are about in the same plight with the exception they have made won-derful crops. Their barns are full to overflowing with hay and grain, but no money. The financial end is extremely low, and yet, with an av-erage attendance of 76, the Ruleville Baptist Church on Sunday contribut-ed \$24.54 for missions. It was so near the quota desired that the pas-tor and the clerk of the Sunday school jointly contributed enough to make the 25.00. We feel indeed thankful to the people and to the Giver of gifts for this manifestation of love for the Cause of State Mis-sions.

The new officials and teachers of the Sunday school have been elected and they will go forward at the be-ginning of the new year, Oct. 1, with renewed courage.

Visitor: "Are you going to be a great man when you grow up, Wil-lie?"

Willie: "You bet! I am going to be an Arctic explorer."

Visitor: "An Arctic explorer's life is full of hardships, Willie."

Willie: "Yes'm. But I can stand 'em, I reckon."

Visitor: "I like your spirit, my boy. There is a great deal of glory to be gained in a career of that kind."

Willie: "Yes'm and you don't ever have to wash."

SORE MUSCLES?
Aching Joints?
Rub with Tichenor's Antiseptic Reaches sore spots. Gives quick relief. Also use Tichenor's on scratches, cuts, open sores. Kills germs. Helps heal. Get bottle at nearest store. 10c to \$1.20 sizes.

TICHENOR'S
A POWERFUL GERMICIDE ANTISEPTIC

The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

Last week, I wanted to say a word or two more about the September Contest, but had neither space nor time. This word was, that we had a pretty close contest. I had to go over the Answers several times, finally bringing them down to Edwin and Willard. Annie Jenkins, Miss Leta Mae Lupo, and Laura Clark all had excellent papers. Now, listen, when it is as hard as this to decide, I have let little things like this help me—whether it is written neatly, with pen or pencil, whether words are spelled correctly. So don't forget this next time, for it may cost you the prize. And wasn't it funny that just as I was urging more boys to take part, boys should take both the prizes? Next time, maybe girls will take them both: we don't know, do we?

And how do you like this fine, cool weather? A nice little fire last evening, a nice little fire this morning. Last week, thermometer above 93°: this morning below 53.

Do Not Forget (D. N. F.) that we are setting out this morning on Our B. B. I. Campaign for \$5.00 a month more than we have been giving, to help some fine young Christian girl to go to the Baptist Bible Institute. That makes \$15.00 a month for us to give. Who will be the first to send something for this fund? Let us all do the best we can. Shall we?

Much love from

Mrs. Lipsey.

BIBLE QUESTIONS No. 15. Nehemiah

Note.—Nehemiah went from Persia to Judea, the old home of the Jews from which they had been carried away into slavery, about fourteen years after Ezra went. They were sent to the same king, and worked together to build up Jerusalem.

For Children Under 12 Years Old

1. Why did Nehemiah want to go to Jerusalem? Nehemiah 1:3.
2. What was the first thing he did after he heard of this trouble?
3. What was Nehemiah's business at the King's court? Neh. 1:11.
4. What enemies did he find around Jerusalem? Neh. 2:10-19.
5. What did he set out to do? Neh. 2:17.
6. How did he find out how bad the walls of the city were? Did anyone tell him? Neh. 2:13-15.

For People More Than 12 Years Old

1. How did Sanballat and Tobiah make four of the Jews work? Neh. 4:23.
2. What two things did Nehemiah and his people do to protect themselves against their enemies? Neh. 4:9.
3. What plan did the workers use? Neh. 4:17.
4. How long did it take to build the wall? Neh. 6:15.
5. Tell in your own words how Ezra read the book of the law to the people. Neh. 8:1-8.
6. Find in the last verse of last question (8:8) how preachers and other people ought to read the Bible aloud.
7. Tell how the people were breaking the Sabbath and how he taught them to keep it—your own words. Neh. 15:22.

Box 421, Newton, Miss., Oct. 1.

Dear Mrs. Lipsey:
I wrote to the Children's Page one time. My little brother was a little fellow then, just trying to walk. Now he is a big boy, and little sister can play with us, too. I go to school now. We go to S. S. too. We have Sunbeam meeting at

our house. We are sending the little Orphans money from our Sunbeam Band for August and September, 25c for each month; also 10c for the B. B. I. girl.

With love to you,

Larry Holmes.

Well, Larry, your Sunbeam Band is the first to send any money for the B. B. I. work. I wondered who would be first, and here it is my dear Sunbeam Band. Thank you so much, every one of you, for that and for the money for the Orphans.

Batesville, Miss., Sept. 28, 1931.

Dear Mrs. Lipsey:

I'm enclosing \$1.50 from the Beginners' Class here. It's their Birthday money for the past year. Seven of this class were promoted to Primary yesterday. They are happy to send their mite to help the orphans.

Very truly your friend,

Miss Tecoa Burnett, Teacher.

I think that we are very much honored to have the Birthday offering of these dear children given into our care. We thank them for it, and it shall go to the orphans without the loss of a cent. Will you, if they are not too many, give them each a kiss for me?

Taylor, Miss., Oct. 1, 1931.

Dear Mrs. Lipsey:

Am sending \$1.00 for orphans—my Sunday eggs for September.

Your true friend,

Mrs. M. G. Austin.

P. S.—If you need part of this money for some other needy cause, use it.

With this kind permission, Mrs. Austin, I am giving fifty cents of your money for the B. B. I. work I have been speaking of. Thank you so much for this kind contribution.

Dear Mrs. Lipsey:

I will soon be old enough to go to school. Rosalee will, too. She lives next door to us. She comes to play with Birdie and me. We go to her house to play too. Aunt Lottie came to see us last week. I go to S. S. It is cool weather. Reckon Santa Claus soon come.

With love,

Elton Holmes.

How nice, Elton, to have a little friend living so close, to play with you and Birdie! Yes, it's cool, but it will be some time before Santa Claus gets here.

Heidelberg, Miss., Sept. 28, 1931.

Dear Mrs. Lipsey:

I sure do thank you for the beads you sent me. They are so nice.

The weather has changed mightily. I am answering the Bible questions. I want you to put me on the study roll. I am sending 10 cents for the orphans.

Love,

Ora V. Myrick.

Thank you, too, Ora V., for the money. Next time, you'll send some for the B. B. I., won't you?

OUR INDIAN MISSION WORK IN MISSISSIPPI

Since our own State Board has taken up the work among the Indians this year, perhaps our people would like to know just what has been done. So, I am using this method to say just a few things about the work. During the year there has been 50 additions to the various churches. Of this number 28 were by baptism, and 22 by letter and restoration. I am working only half time, but I feel like this

has been a good year with the Indian churches. Most of them seem to have taken on new life and seem to want to make more progress. I have distributed only five Bibles this year. Could have given away many more if I had had them to give. I have distributed more than 2,000 pages of religious literature, which I believe is serving a good purpose.

I have had letters of inquiry as to how people might help in this work. First of all, we need your earnest, sincere prayers, we need your sympathy and cooperation. We need Bibles and Testaments to distribute and also good sound religious literature. A few years ago some of our Women's Missionary Unions over the state sent second hand clothing of all kinds, which was distributed among the most needy. This could be done this fall and winter to a good advantage, for in this time of distress many of the Indians are very needy.

—S. E. McAdory,
Missionary to Indians,
Union, Miss.

CATCHINGS AND TULA

It was my privilege to preach in the meeting with the Catchings Church again this year. The Lord gave us a gracious revival. Ten were added to the church. The good pastor of this church is Bro. W. W. Izard. He is doing a fine work for the Lord and is well loved by his people. We had the meeting the last two weeks in August.

The first Sunday in September and the week following I was with Bro. Joe Sturdivant and his church at Tula. The Holy Spirit's power and presence was felt throughout the meeting. There were folks who attended this meeting that came a distance of thirty miles. Nine joined the church—six of them for baptism. Many of the Christians seemed to be greatly revived.

—Joe Canzoneri,
Jackson, Miss.

FERNWOOD MEETING

On Wednesday night, Sept. 16, we began our meeting at Fernwood and continued through the 25th, preaching only at night.

All of our men work at public work, the children are in school, and we could not have congregations in the day time; but we had increasing crowds at night. Bro. T. W. Green of Magnolia did the preaching and did it most acceptably. I think I

have never heard the plan of salvation made plainer than in this series of sermons.

We had twelve additions to the church, nine for baptism and three by letter.

We have a small church at Fernwood, but I think the most loyal people I have ever preached to. We have almost as many at our mid-week prayer meeting as at our regular preaching services. A good Sunday School and B. Y. P. U. and preaching twice a month.

Mrs. Carter and I are thoroughly enjoying our work with this noble people; it is within three miles of Magnolia and we attend most of the prayer meetings. We greatly rejoice in this opportunity of working in the Master's kingdom.

—J. R. Carter.

—BR—

CALLED

I notice that Rev. J. B. Herndon has been called to the Baptist church at Prentiss, Miss. This church is fortunate to secure the services of this good man. I have had the happy privilege of laboring with Bro. Herndon for the past year and a half and have found him to be a most lovable character and one of the best pastors and preachers in south Louisiana. Brother Herndon will not only be a blessing to the people where he is pastor, but will soon find his way into our larger denominational work and will be of lasting service to south Mississippi. May God bless the preacher and church as they cast their lots together.

Respectfully,

—J. N. Miller.

We have recently closed a good meeting at Mt. Moriah, Mo., a town upon the Iowa-Missouri line, and am now at Edinburg, Mo. Begin at Chula, Mo., the 4th, then to Seymour, Mo., and Alton, Mo., with a trip to the Missouri Baptist Association included, which meets at my home this year.—W. F. Frazier, Southside Station, Springfield, Mo.

"THESE PECULIAR BAPTISTS"

A simple, short, clear, fair discussion of the History and Doctrines of the people called Baptists. Seven chapters. Written for rural people by a rural preacher. Order one or more copies now from author. Only 25 cents postpaid. A. M. Overton, Baldwin, Mississippi.

Now Is The Time For Church Action

The budgets for 1932 based on a thoroughgoing Every Member Canvass to be made November 29 to December 6 will soon be adopted by the churches.

A host of pastors have signified their willingness to participate in the Service Annuity Plan of The Relief and Annuity Board which will provide ministers with disability and age income and income for their widows and orphans.

But to make the Plan effective it is necessary for the churches to join with the pastors and The Board by providing in their local budgets the moderate sum which the Plan requires. Let it be provided.

The Board will gladly give any information desired.

The RELIEF AND ANNUITY BOARD of The SOUTHERN BAPTIST CONVENTION

1226 Athletic Club Bldg., Dallas, Texas

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Natchez B.Y.P.U. Members Put On Program At District Association

The regular District Baptist Association of Franklin and Adams Co. was held with the Hopewell church about a mile from Bude. The B.Y.P.U. report was given to the Natchez B.Y.P.U. and in presenting the report the union selected several of their members who attended the association and gave a splendid program that was appreciated by all present and that set forward the work of B.Y.P.U. in a splendid way.

Henlyfield, Pearlriver County, Organizes Senior B.Y.P.U.

We are happy to report the organization of a senior B.Y.P.U. in the Henlyfield church in Pearl River Co. This is a good country church and with this added work which is destined to carry out one clause in the Great Commission, they will be able to go forward in an even greater way. We are indebted to Miss Vera Smith for reporting this new work and in writing she asks for tracts for officers and other helpful literature. This means that they expect to be a real B.Y.P.U. and we congratulate them on their high purposes. Miss Smith is the president of the union.

Yalobusha County Associational B.Y.P.U. Elects New Officers

Yalobusha Co. started their Associational B.Y.P.U. several years ago with Bro. Breland serving as first president. Bro. Breland gave the organization a good start and his interest has continued through the years. Mr. Sellers Denley followed him as president, then Bro. Rhodes moved to the county and was elected president. Recently new officers have been elected and under their leadership we expect to see the work continue its good work, adding new unions all along and strengthening the unions that now exist. The new officers are as follows: Pres., Mr. Kermit R. Cofer; Vice Pres., Mr. Sellers Denley; Sec. Treas., Miss Jessie Denley; District Leaders, Miss Theo Tribble, Mrs. Dickinson and Miss Amelia Barbee.

Lafayette Co. Elects New Officers

The Associational B.Y.P.U. of Lafayette Co., meeting in its regular monthly meeting the 2nd Sunday in September, closed their year's work and elected new officers for the coming year. Mr. George Boutwell, Ole Miss graduate now teaching in Taylor, was elected president. Mr. Charlie Belk, president of the Adult union of Oxford, was elected Vice Pres. Miss Fannie Pearl Gooch, Student in Ole Miss, was re-elected Secretary-Treasurer, and Mrs. Wallace Crow, of Oxford, was elected Junior-Intermediate Leader. This organization has been carrying on for three years, meeting monthly without a break, resulting in a fine spirit of fellowship being built up among the young people of the county. In the last meeting each church represent-

ed in the meeting adopted another church that had no B.Y.P.U. and pledged themselves to do all they could to organize in their adopted church before the next meeting. This should give the association several new unions to report right away.

Quitman Enjoys Miss Durscherl For Week

The Quitman B.Y.P.U.'s enjoyed the services of Miss Durscherl in a B.Y.P.U. Training School the second week in September. Each afternoon the Juniors and Intermediates met for work with Miss Durscherl teaching the Intermediates the book, The Meaning of Church Membership, while the Juniors enjoyed the study of Bible Heroes under the leadership of Miss Morene Harper. Each evening a Leaders' Conference was conducted by Miss Durscherl. It was a profitable week from all reports.

127 Take B.Y.P.U. Work in McAdams

The third week in September was a busy week for the young people of McAdams, for in addition to their regular school work, 127 of them met each day for B.Y.P.U. work in a special Study Course conducted by Miss Durscherl. Miss Durscherl taught the Senior Manual to the seniors, Mr. Hester, Supt. of the A. H.S., taught the book, Training in Stewardship to a splendid class of Intermediates and another of the teachers in the school led the Juniors in the study of Bible Heroes. Throughout the school year this church maintains two good senior unions and through the influence of their work the entire county is being touched for B.Y.P.U. and Kingdom advancement.

Alcorn County Associational B.Y.P.U. Holds Session In First Church, Corinth

The Alcorn Co. Associational B.Y.P.U. had its regular monthly meeting in September, with the First Church, Corinth. Their attendance was twice that of any previous meeting. Kossuth, who has recently re-organized their B.Y.P.U. work was welcomed into the organization. That gives the organization five churches with B.Y.P.U.'s. First Church, Corinth, won both banners and will hold them for the next month and challenge the other unions for even a longer period, seeking to re-take them at the next meeting. They have keen competition however, and will have to show mighty good work and attendance at the next meeting to claim them as trophies for another month. The following is a clipping from the Alcorn Co. paper:

Sunday afternoon, Sept. 27, at 2 o'clock, the county associational B.Y.P.U. will meet at the First Baptist Church in Corinth.

This organization is gradually taking in all of the Baptist congregations in the county, and the membership is taking a wonderful interest in the work. With each meeting there are additional units, and with

the coming of these units the activities take on more strength and promote a wider and deeper concern for the ideals.

The program follows:
Theme—Training in Christian Living.

Song Service: "Living for Jesus" and "My Desire."

Devotional: Anita Parker, of Tate Street Church.

Solo: Lucretia Waller.
Business, Reports and Announcements.

Special Program by First Baptist Church of Corinth.

Talk: B.Y.P.U. Training and Aid to Christian Living, by Max Dilworth.

Chorus: Young People of West Corinth.

Talk: If I Grow, I Must Strive," by Cullen Burton Curlee, of Rienzi.

Chorus, Young People of Rienzi.

TOUCHING REQUESTS

Please read the following letters:

"John Brown School,
Siloam Springs, Ark.,
August 19, 1931.

Dear Bro. Riley:

I am a young preacher boy preparing to serve God in the fullest way. I am called and am trying to fulfill it. I love to read books, but I am unable to buy the ones that will help me. If you will send me two of your books I will appreciate it beyond words. Sincerely, Henry Wooton, care of John Brown School.

I sent him my "Stack Pole Bible Study" with a prayer, as I have sent and given to scores of others.

Another Letter

"Palm Mira, Minas, Brazil,
August 27, 1931.

Rev. Geo. W. Riley,

Clinton, Miss., U. S. A.

Rev. Riley:

I want to know if you will send me, graciously, a copy of your book, "Stack Pole Bible Study." Let me express frankly, my financial condition is very bad. I am a Baptist young man, and a School Master. Thanking you for your kindness, I am Sincerely yours, Carlos Vieira.

Of course I sent him the book. May I make this modest suggestion: If you would like to do a good missionary deed, suppose you think of some one who needs a good book but is not able to buy it, and send a copy of Stack Pole Bible Study. The Second edition has 160 pages and the following subjects: 1. What Baptists Believe; 2. Christian Stewardship; 3. Tithing; 4. Religion of Giving; 5. The Blood; 6. The Holy Spirit; 7. Prayer; 8. Faith; 9. Gospel Music. Price, 50 cents per copy, 40 cents to W.M.U.'s and Bible Study Classes, when orders are sent to the author. The Baptist Book Store at Jackson also handles it. The State

W.M.U. Convention endorsed the book as their Bible Study Course, giving proper credit for seals.

—G. W. Riley, Author.

Clinton, Miss.

PELAHATCHIE READY CLASS

The regular monthly meeting of The Ready Class of the Pelahatchie Baptist Sunday School was held Wednesday night, September 30th, at McKay's pasture.

The reports from all officers were made and were very favorable. New officers were elected as follows: Mrs. Wilson Cawthorn, president; Mr. J. Stingley, 1st vice president; Mrs. A. G. McInnis, 2nd vice president; Mrs. Leon Payne, 3rd vice president; Mrs. Willie Johnson, 4th vice president; Mrs. D. Mott, reporter; Mrs. L. E. Mashburn and Mr. Ed Thomas, group captains.

Several interesting talks were made by the old and new officers and the teacher, Mrs. T. D. Prestidge.

At the close of the business hour a weiner and marshmallow roast was thoroughly enjoyed by the nineteen members present. Each member left with a desire to do better work with the class in the coming year.

Join The Ready Class and do more work for the Master.

—Class Reporter.

First Church, Paul's Valley, Okla., has a very vigorous Bible teaching work well under way. Pastor A. D. Muse delivers three distinct Bible lectures a week: Tuesdays 3 P.M. to large groups of women; Thursday 7:30 P.M. large groups all denominations; Sundays, 10 A.M., to fifty men; Tuesday P.M., Synthetic Study of Pentateuch; Thursday evening, "Through Books of the Bible"; Sunday, "The Four Gospels". Besides he prepares two young people's courses a week, and keeps a rural evangelistic meeting going all the time.—A. D. M.

HILLMAN COLLEGE Clinton, Miss.

The oldest college for girls in Mississippi—and one of the least expensive. Enrollment limited to 100, thus making personal care and attention possible. Accredited. Exceptionally good advantages in Piano, Voice and Expression. The two colleges in Clinton and the close proximity to Jackson, the state capital, make the location almost ideal. The new homes for students on the beautiful campus help to make it in reality "Happy, Home-like, Hillman". Write for catalogue.

Build a Circulating Library of Baptist Doctrinal Books in every Baptist Church and Sunday School.—For the plan write...
C. S. WALES
BLUE MOUNTAIN, MISS.

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Established 1838

One of the three oldest senior colleges for women in the United States—Fully accredited—Strong faculty—Unsurpassed cultural training—Individual attention—Well endowed—Stately buildings—Beautiful campus—Owned by Alabama Baptist Convention.

Courses in the liberal arts, Music, Physical Education, Home Economics, Speech Education and Dramatics, Art, and Commercial Education leading to A. B. and B. M. degrees.

Students registered this session from Alabama, Florida, Georgia, Illinois, Louisiana, Michigan, Mississippi, Oklahoma, Tennessee, Texas, Cuba, and Japan.

Second semester begins January 25, 1932—Expenses reasonable. For view book, catalog, and further information address

L. G. CLEVERDON, President,

Marion, Alabama

MISSISSIPPI— ONE OF ITS GREATEST TROUBLES

(By the Rev. L. E. Hall)

Start from Gulfport, Miss., and go due north for 200 miles, face southward, imagine a line 300 miles long, running due east, this will take you to the Atlantic Ocean. Then imagine a line due west, 500 miles long and from the west end of this line imagine another extending to the Gulf of Mexico. This will give a country 800 miles long and from 200 to 300 miles broad. There is no country on the face of the earth of similar size, that has as many natural advantages as this has, and Mississippi is right in the middle of it. Its people ought to be among the happiest and most prosperous on earth.

Instead of financial prosperity we have threatened bankruptcy and universal financial disaster. Extravagance is one of the main causes of its direful condition. This extravagance has found expression in taxation that would ruin any country in the world. When taxes go up values go down and as a result of excessive taxation values have gone down on real estate until there is but little demand for it at any price. The only way to remedy the awful condition that now confronts our people at this time is to reduce the taxes that we are paying and this can only be done by reducing expenses. It is useless to talk about other methods.

It is a sad fact that those who are serving the government, in many instances, are being paid twice as much as any one in the world would pay them for anything they can do. It is also true that 50 per cent of the amount could be taken off of the millions that are being paid for education without injury to our public school system.

Our common schools ought to be maintained at high standards of efficiency but we have been paying millions for the maintenance of what is called "higher education." And this so-called "higher education" is proving a curse rather than a benefit. Instead of being educated to work, thousands have been educated away from it. The fault is not in being well educated but in the idea that education means for one to be prepared, "to show somebody else how."

I am told that there are a thousand or more teachers in this State who have no employment. These have been educated by money pulled away from the taxpayers and neither the taxpayers nor anyone else is receiving any benefit as a result.

This process of taxes up and values down must be reversed or we will be ruined. I know of a farm that was sold ten years ago for \$4,000.00. It could not be sold today for \$1,000. Every average acre of land within 50 miles of Hattiesburg should be worth \$50 an acre. Instead of a commercial value of this amount there are thousands of acres that can be had for less than one-tenth of it.

Reduce taxes 50 per cent and real estate values will begin to go up within 90 days from the time it is made certain that this rate of taxation will not be exceeded. Instead of taxation, vexation, tribulation, prospective repudiation, confiscation,

and ultimate ruin, we will have prosperity and hope will take the place of despair.

It is true that the people themselves are responsible for much of what they suffer but certainly there is no good reason why they should continue to squeeze the blood out of their own muscles and leave their children a heritage of bondage. If something is not done, and done at once, to bring relief from the awful situation, which is growing worse every day, our present civilization can not last five years longer.

I know that it is frequently said that if salaries are cut the most competent teachers and others will leave the State. This is a mistake, but if it were true they had better go than for the whole people to go to bankruptcy and destruction.

On one occasion, Lorenzo Dow was conducting a revival meeting at a certain place.

The meeting was attended by an aged sister who shouted at every service. She began by saying: "If the Lord will put one more feather in my wings I would fly away." The good old preacher was annoyed by the confusion caused by this shouting. He stopped preaching and, looking straight at her, he said, "Lord, give her the feather and let her go." I say if people want to leave Mississippi because its faithful servants are trying to save their country, Lord give them the feather and let them go.

The officials who are now in office and those who will be in office for the next four years are confronted by problems such as have never been faced by their predecessors. Wisdom and courage, in large measure, are needed by them. They also need the hearty support and faithful cooperation of their constituents. With this and with the faithful discharge of their duties, as God will help them to see what their duty is, our troubles will pass away. And we will soon be a prosperous and a happy people.

"Oh God, our help in ages past,
Our hope for years to come,
Be thou our help while troubles last,
And our eternal home."

—Hattiesburg American.

THE USE OF OUR TONGUES

(Jennie N. Standifer)

Our tongues are first for use in partaking of bodily nourishment. Then for talking. We may use them to bring pleasure and happiness to our associates, or to express disapproval of what is wrong. They may be used in praise or encouragement of what is right, and be the means of great good. Or tongues may also be used for falsehood or saying unkind, harmful things to our associates.

From early youth our tongues should be trained to speak kindly things, and to use correct language. Otherwise, what we say is useless in helping others as well as ourselves come up to the best in us.

Childish chatter is sweet, but with years there must come a development of speech with ideas, in order for us to attain true usefulness.

Young people must be trained to use their tongues for the service of fellow mortals, and the praise and glory of our Maker. If suited to

song, the human tongue produces the sweetest music that blesses the world. It is a mighty factor in soul winning, and in leading men, women and children into all kinds of Christian work. Nothing is sweeter, or will be remembered longer, than hymns that are the sacred memories of childhood.

The tongue may be the source of great sorrow and troubles galore, but instead of using it for such, let us use it to bring peace and happiness and to give the Gospel to the unsaved. Anyone who desires may put forth their best efforts in this way and make their tongues blessings to man and Maker.

NEW EXPERIENCES IN CHRIST

The two months that were spent as supply pastor for Dr. J. D. Franks, of Columbus, were quite eventful for me. I felt most fortunate to be invited to act as pastor during Dr. Franks' visit to Europe. The tenderness, loveliness, humility, great earnestness, powerful influence, perseverance, aggressiveness, and evangelistic fervor of this pastor are reflected in a great way in his people. The eleven years of service at Columbus for Dr. Franks have been most fruitful ones. The church has come from one of the medium size churches of the State to one of the largest.

The new experiences that came to me were most glorious ones. First, this was my first experience as pastor. They were glorious events to feel that I was preaching to my own people. Second, the Lord was most gracious to us in the first revivals in which I have preached; one at Mt. Vernon church with 35 additions, 20 coming for baptism. Most of these were adults and several were men hardened in sin. At Kolola Springs we followed a three weeks meeting conducted by anti-denominationalists. There were 18 additions, 14 by baptism. These were my first baptisms. Third, the church called for my ordination. Fourth, my first wedding ceremonies were conducted during my stay. Both of them were church weddings.

I thank God for the privilege of being at Columbus this summer with one of the greatest churches in the country. I praise God for so great a man as the noble pastor who has been used in such a wonderful way at this strategic place.

—W. L. Cooper,
Sou. Bap. Sem.

THE ORDINATION OF A DEACON

On September 20, 1931, the Friendship Baptist Church, of Porterville, Miss., came together at nine o'clock for the purpose of examining Bro. T. J. Hall, Deacon-elect.

The committee was composed of Rev. C. E. Bass, of Scooba, Bro. Henry Wall, Deacon and father of T. J., and pastor J. H. Newton. Bro. Bass was made chairman and asked the questions. The pastor was Secretary. The committee being satisfied with his answers, recommended his ordination. The pastor led the prayer and after the laying on of hands Bro. Hall was declared a Deacon, and after Sunday school the pastor preached on "The Duties of a Deacon."

—C. E. Bass, Moderator.
J. H. Newton, Secretary.

In Memoriam

Mrs. J. S. Aban

The First Baptist Church of Biloxi and the community in general sustained a great loss in the home-going on August 22, 1931, of Mrs. Emma Mitchell, wife of Brother J. S. Aban.

She had been ill for several months but bore her sufferings uncomplainingly. As she approached the end, she lived on the borderland and brought to the watchers many glimpses of the gloryland which awaited her. In her death she witnessed for her Saviour as she had done through the years of her life.

Mrs. Aban was born on February 4, 1862, and was baptized at the age of sixteen, into the fellowship of Palestine Church at Nicholson, Mississippi. She was a great reader and loyal supporter of the Record.

She was laid to rest in Biloxi Cemetery, with Pastor Hodge conducting the service, assisted by Brother S. P. Dodge, of Gulfport, who was led to Christ and into the ministry through her influence and prayers.

To the bereaved husband and daughter, Mrs. W. G. Grayson, and to other loved ones, we offer sympathy.

—Mrs. A. G. Moseley.

A WORD ABOUT "A PRACTICAL SUGGESTION"

I have just read in The Record an article entitled, "A Practical Suggestion," over the signatures of brethren M. O. Patterson, Chester E. Swor and B. H. Lovelace, in which it is proposed that the "Department of Christianity in Mississippi College could render a practical service to the denomination by serving as a point of contact between those churches (without pastors) and our young preachers (ministerial students at Mississippi College).

I would not for one moment question the motive, or spirit of these brethren in making the above suggestion. I can readily see their intentions are good. I also appreciate the fact that it might be a great help to the student preachers, both from a financial standpoint, as well as the practical experience gained and the good they might do. I, myself, was enabled to complete my college education by supplying churches while I was a student. I am in sympathy with such a plan in some instances, and under certain conditions.

But the thing I have in mind now is that there are a number of good preachers who have finished their college and seminary work, and have families to support, and yet have no work to do. They would be glad to have even small, weak churches.

I am thinking of two good men, good preachers, college and seminary men, one of them a Mississippi College man, who are only a few miles from Jackson. Each of these men has a wife and four little children. Neither of them has any work at all. One is trying to make a living on the farm. The other preaching in meetings and anywhere an opportunity.

Continued on page 15

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OPENING OF LOUISVILLE SEMINARY

(By Lee Nichols)

A scholarly defense of the doctrine that Jesus is worthy of worship and expects his disciples to worship him was made Tuesday night, September 22, by Dr. A. T. Robertson in the opening lecture of the seventy-third session of the Southern Baptist Theological Seminary in Louisville.

Reflecting the assurance that came from the lecture, students and faculty members alike met their classes in Norton Hall Wednesday more strongly than ever anchored to belief that Jesus is Lord of Lords and worthy of the worship of all creatures. Approximately 800 students and friends of the Seminary heard Dr. Robertson's lecture and were convinced anew that Christianity stands or falls on the doctrine of deity of Jesus.

"It is not new," said Dr. Robertson, "for Jews, Unitarians and Mohammedans to oppose the worship of Jesus; but it is unusual for a Baptist to preach about 'The Peril of Worshipping Jesus'." He referred to the recent sermon of an eminent Northern minister. It was that sermon that called forth a new defense of this great central doctrine of the New Testament, Dr. Robertson declared.

Approaching his subject, "The Worship of Jesus in the New Testament," in his usual scholarly and scientific fashion, Dr. Robertson called on his audience to face the facts of the New Testament record and the verdict of history on the doctrine.

He began with a review of past controversies over the person of Jesus and showed how Athanasius at Nicea in the fourth century led to the victory for the doctrine of the deity of Jesus. The question then, before then and since has been whether Jesus was "creature or Creator," according to Dr. Robertson. He asserted that a scientific judgment based on the facts demanded the conclusion that he was Creator.

Dr. Robertson, who has been a professor in the Louisville seminary forty-four years and has gained international fame as a Christian scholar and author, approached the problem of the worship of Jesus in the New Testament from two viewpoints. He considered first the recorded facts of the earthly life of Jesus, and, second, the actions of his disciples after his death.

The supernatural birth of our Lord, which, Dr. Robertson asserted confidently, "modern criticism cannot eliminate," was listed as the first evidence of the New Testament that Jesus was due worship.

"The problem of the person of Christ is wrapped up in the problems that confronted Mary as she watched with growing wonder the growth of Jesus," the speaker said.

The recognition of Jesus as worthy of worship by the wise men, John

the Baptist and Nathanael was pointed out by Dr. Robertson as proof that Jesus received worship in his infancy and at the beginning of his ministry. The records of the temptation in the wilderness show that the Devil recognized in Jesus a being to be worshipped.

Particular emphasis was given by the speaker to the attitude of the disciples toward their Master. He showed that as they learned of him, they began to ask, "Who is this?" Later their own actions and words showed that they had arrived at the conclusion that he was Lord, worthy of their worship.

The actions and words of Jesus himself were given as the strongest evidence on the question. He accepted the worship of his disciples; he invited prayer to himself and in his name; he urged belief in himself; he invited the weary and the heavy-laden to come unto him for rest, and he claimed to be equal to God, Dr. Robertson declared, giving in each instance the Scriptural reference.

The evidence for the worship of Jesus in the New Testament after his death is even more convincing than that during his life, Dr. Robertson said. He mentioned numerous incidents to prove the statement. Important incidents were: The disciples preached and baptized in his name, and in the Revelation Jesus is pictured as receiving worship in Heaven from all creatures.

Repeated illustrations were given from the writers of all the epistles that Jesus was regarded as worthy of worship.

After examination of all the evidence, Dr. Robertson warned the young preachers in his audience to preach the perils of not worshipping Jesus with the full assurance that their doctrine will stand in the light of the best scholarship. Best of all, he ended, is "really to know the deity of Jesus by coming into personal fellowship with him."

President John R. Sampey presided at the lecture. R. Inman Johnson, instructor in music and public speaking at the seminary, sang an old hymn, "Jesus, Thou Joy of Loving Hearts." The hymn reflected the worship of Jesus in the time of its author, Bernard of Clairvaux, who died in the twelfth century.

The first programme the opening day was held at 10 o'clock in the assembly room in Norton Hall. Dr. Sampey presided, Professor Johnson led the singing and Dr. J. B. Weatherspoon led the devotions. Dr. Kyle M. Yates led in the opening prayer.

Dr. J. McKee outlined plans for chapel services during the session. The services will be solely for the spiritual uplift of the students, he said. The importance of studying Greek was given by Dr. Robertson and the educational standards of the seminary were reviewed by Dr. W. H. Davis.

The wide field for Christian service in Louisville and the surrounding territory was pictured by Dr. Gaines S. Dobbins. He announced plans for students to begin immediately regular services in the shops, jails, hospitals and streets of Louisville. He called the opportunity a matchless chance "to do good for the love of it."

Dr. W. O. Carver spoke on "The Fine Art of Living Together." He

WE'VE ALWAYS BEEN PROVIDED FOR

"Good wife, what are you singing for? You know we've lost the hay, And what we'll do with the horse and cow is more than I can say; While like as not, with storm and rain, we'll lose both corn and wheat." She looked up with a pleasant face, and answered low and sweet: "There is a Heart, there is a Hand, we feel, but cannot see; We've always been provided for, and we shall always be."

He turned around with a sudden gloom. She said: "Love, be at rest; You cut the grass, worked soon and late, you did your very best; That was your work, and you've naught at all to do with wind and rain; And do not doubt but you will reap rich fields of golden grain; For there's a Heart, and there's a Hand, we feel, but cannot see; We've always been provided for, and we shall always be."

"That's like a woman's reasoning—we must, because we must." She softly said: "I reason not; I only work and trust; The harvest may redeem the day—keep heart whate'er betide; When one door shuts, I've always seen another open wide. There is a Heart, there is a Hand, we feel, but cannot see; We've always been provided for, and we shall always be."

He kissed the calm and trustful face; gone was his restless pain; She heard him with a cheerful step go whistling down the lane, And went about her household tasks full of a glad content, Singing to time her busy hands as to and fro she went; "There is a Heart, there is a Hand, we feel, but cannot see; We've always been provided for, and we shall always be."

—From the Christian Observer.

mentioned the innumerable advantages for Christian fellowship and joy while in the seminary with a group devoted solely in spreading the Kingdom of God. Care of the building and grounds was given by Dr. F. M. Powell.

Dr. C. O. Johnson, St. Louis, president of the Southern Alumni Association, wired Dr. Sampey that the illness of his wife prevented his attending the opening and giving his scheduled address.

A total of 260 students matriculated Tuesday. The number was slightly less than the number last year, but Dr. Sampey believes the enrollment by the end of the session will approach closely 418, the number enrolled last session. It is expected that students will be here from fifteen foreign countries and more than thirty States.

Dr. Harold W. Tribble, Professor of Theology, was welcomed back to his regular place in the lecture rooms. He has been abroad eighteen months doing special study. Besides his work in the theology department, he is directing the modest programme of the seminary in physical education.

The degree of Doctor of Philosophy was conferred the opening day by Dr. Sampey on five men who had completed their studies during vacation. Recipients were Prof. W. D. Chamberlain of the Louisville Presbyterian Seminary; Rev. W. A. Keel, formerly fellow in Hebrew here; Rev. J. M. Rogers, a missionary to China; Rev. D. V. Cason, of Georgia; and Rev. Everett Gill, Jr., of Missouri.

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tunity affords. Both of these men have filled my pulpit acceptably. One of them supplied very acceptably for five Sundays while I was on my vacation this summer. My point is: why not give these men

who are already trained and want work an opportunity? They need the work and want it, even a small church, or churches.

Another fact that needs to be considered is that with no local pastor to visit the sick, comfort the sorrowing, and bury the dead, many of our churches are suffering. A wise pastor can accomplish as much in his ministries out of the pulpit as in the pulpit, and make his pulpit ministries more effective, if he can be with his people in their sorrows and distress. This, by the very nature of the case, cannot be done by the student pastor.

There are other preachers, under the very shadow of Mississippi College, who have expressed to the writer a desire for work.

I am not writing this to criticize the good intentions of these brethren who propose to help the students and weak churches, nor to provoke a controversy, but to call attention to those preachers who are ready for work and can't get it.

—Geo. P. White.

Hazlehurst, Miss., 9-26-31.

Chinese Patient (over telephone): "Doc, what time you fixee teeth for me?"

Doctor: "Two-thirty, all right?" Chinese Patient: "Yess, tooth hurty me all light, but what time you want me to come?"

"What's the matter now?" called mother.

Little sister, who was being bathed by her older sister, answered: "Mary dropped the towel in the bathtub and she's dried me wetter than I was before."—Ex.

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MISSISSIPPI FOR THE MASTER'S MISSION

(W. O. Vaught, State B.S.U. Pres.)

Down in Mississippi in the early days of March, 1931, one hundred Baptist students gathered for a week-end house party. The scene of the conference house party was the Baptist Work-shop at M.S.C.W. in Columbus, Mississippi. The spirit of the party was great, the enjoyment reverent, and the thinking earnest. In the last few hours of this jolly get-together, five or six earnest, intense students sat around a table in the sawdust room of the Workshop, planning how the students might aid in drawing the entire State nearer to Christ. For two hours they attempted to launch during the summer an informational campaign, through which Mississippi Baptists might be challenged to a higher degree of loyalty to Christ and to a more universal obedience to the command to Go and Preach.

The Purpose

The purpose, in brief, was to present in an attractive manner the alarming condition of the State Mission Board, along with some suggested solutions for the evident perplexity. Another desired result was to give every Mississippi Baptist a clear understanding of their individual responsibility in the great task of winning the world to Christ. A third definite purpose was to utilize unused student talent, that heretofore had been dormant during the vacation period, thereby bringing students to render a definite worthy service.

The Plan

In order to present a definitely outlined program to 1600 Baptist churches scattered in every nook and corner of the State, during the short vacation period, there was necessarily the need for an organization to complete this task. The plan of organization was as follows: The State was divided into eight districts, each district being composed of ten counties. A leader for each of these districts was chosen. These district leaders in turn chose county leaders, the district leaders being responsible for his ten counties, each county leader being responsible to the district leader for the churches in his county. May I insert just here that the students did this work gratis, being glad of this opportunity to serve.

In order that these district and county leaders might know the available student talent within their counties and districts, it was our privilege to prepare a list of every Baptist student in the State. A small (x) placed by the names of good, earnest workers, and two small (xx) by the names of good student speakers. This list was revised for each district and county leader, thereby giving the leaders a knowledge of every available worker.

Since every district and county

leader need have a definite knowledge of the purpose and procedure of this campaign, we thought it best to have a campaign committee make a State tour, for the purpose of meeting these students in informal meetings, not only informing them of their duties, but also presenting them with the program material which was to be used in these church presentations. Instead of having a district meeting separately, four duo-district meetings were scheduled. The dates for those meetings were set for the early part of June, after all the colleges had disbanded for the summer. The selected cities for these meetings were so located that every district and county leader might attend with little difficulty. The first of these meetings was held at the Gilmer Hotel in Columbus. Forty students came, including county and district leaders. Enthusiasm and earnestness was the order. Each one present was informed clearly of the purpose of such a campaign and the material to be used in later programs was presented. From this meeting forty students returned to their homes in northeast Mississippi ready to give their earnest efforts to this challenging task.

The committee making this tour was on its way to Greenwood early the next morning, where the second information conference was to be held. A similar procedure of the Columbus meeting was the order at Greenwood. Forty-five students came to Greenwood and were likewise informed and challenged. Similar meetings were held in Jackson and Hattiesburg, touching about 125 students in all. The party making the tour was, Miss Irene Ward, Miss Lavonne Reeves, Miss Zana Wilson, Miss Anita Vaught, and Mr. W. O. Vaught, Jr. The car used chanced to be a little Ford with a rumble seat, owned by Mr. Owen Cooper. And as this party of committeemen found their way up the dusty trail from Hattiesburg after the last meeting, and after 22 flats had been fixed, each one remarked that even though the trip had been strenuous the opportunity for service and the joy derived from that bit of service had completely overshadowed all sacrifices.

The Program

The programs presented to Mississippi Baptists in this campaign consisted of three ten minute speeches. The first phase of this presentation was called SAVED TO SERVE, vividly presenting the challenge of the great commission. The second speech was termed GETTING ACQUAINTED WITH OURSELVES AS BAPTISTS. In brief, this was a repetition of the report made at the Southern Baptist Convention in Birmingham, definitely stating what Baptists are doing to carry the Gospel to all the world. The third speech clearly defined the seven-fold mission fostered by the cooperative program, accompanied by facts which

pictured the alarming condition of the State Mission Board at present. For the benefit of those who might want to present a similar program, I will state that the programs were most effective when preceded by a devotional and concluded by an earnest prayer by the pastor of the church. This added strength and power to all of our presentations.

The Immediate Results

To speak definitely of the values of this campaign would be presumption indeed, since the conclusive values of this campaign can only be realized as it effects the denomination at large. But already there are evidences of victory which causes us to state briefly these gratifying results.

First, Mississippi Baptists are now conscious of the alarming condition of the State Mission Board.

Second, 1200 of the 1600 Baptist churches in this State heard this program. (Every program was given by students, all expenses being paid by them).

Third, as a definite result Mississippi Baptists have already responded in added contributions.

Finally, the students have profited greatly, not only have they been challenged, but they have come to a state of denominational consciousness which will forevermore make them feel their personal responsibility in carrying on God's commission.

Let me speak for young Mississippi Baptists and say that this campaign has been a distinct pleasure. We shall forever treasure the sacred memories of this season of service. Our only prayer and hope is that next summer we can not only say Mississippi for the Master's Mission, but that this campaign can be made South-wide, with the slogan, "SOUTHERN BAPTISTS FOR THE MASTER'S MISSION."

OUR STUDENT CONFERENCE

October days are passing rapidly. When they all shall have passed, not one of us can ever be the same again. Something is going to happen between now and the end of the month. October is going to give us an experience that we shall remember through life. We, the Baptist Students of Mississippi, are anxiously anticipating the coming of our B. S. U. conference in Jackson, October 23rd-25th. We shall see new faces and form new friendships; we shall think new thoughts, and form new ideals; we shall meet the Christ in deeper, richer devotion and make better students. We shall see Him in the smiles of others; we shall feel Him in the tense atmosphere which spiritual personalities create; we shall hear Him from the lips of His anointed. Is that not an experience to look forward to? Something to anticipate?

Of all the anticipations and cheerful hopes, the Choctaws claim the most. We are glad that we have the rare favor of acting as host to the Baptist Students of Mississippi. It is a privilege and responsibility we have long hoped for, and now, since our desire has been granted, we are not regarding the matter lightly at all. The entire council realizes and appreciates the responsibility of the task. In entertaining this conference it is a distinct advantage to us that we have our state B. S. U. President as Presi-

dent of our local B. S. U. At the last meeting of the council, Vaught presented plans for the appointment of five committees to work during the conference, the ushering committee, the house committee, the transportation committee, the registration committee and the booth committee. We plan to have at least fifty Choctaws attending the conference. For the convenience and information of others, several people will wear a badge on which is written, "I am a Choctaw, ask me." These men will be glad to give you any information that you want. Feel free to ask for their services. We are expecting to see you at the very first meeting. Are you going to disappoint us?

B. S. U. PRESENTS PROGRAM

Illustration of what the Baptist Student Union is and stands for, was afforded students of Woman's College at chapel exercises on Wednesday, September 30, when a program in charge of the union was presented.

The idea of a tent which Dick McConnell gave to us, was carried out. The large tent represented the whole B. S. U., and around it sat the officers of the executive council and all of the officers of the unit organizations. The president of the B. S. U., Agnes Louise Cutrer of Osyka, took charge of the program and introduced each of the other officers to the audience. They were Mary Dorothy Walker, Enterprise, first vice president; Katherine Cutrer, Osyka, second vice president; Aline Vitzhum, Meridian, third vice president; Wellie Caldwell, Philadelphia, secretary; Gleta Jones, Waynesboro, treasurer; Gladys Mills, McIntosh, Ala., reporter; Rosamond Lockett, Greenwood, publicity chairman; Leora Lewis, Mt. Olive, extension chairman; Bertha Nutt, Lena, music chairman.

Then next, the president introduced the girls representing the unit organizations. In order to further carry out the idea of the tent, each of these girls placed the pegs or stakes in the tent, making it a complete structure. These girls were: Mary Lawrence, Columbia, president of Y. W. A.; Ono DeJean, Biloxi, president of the Student Volunteer Band; Grace Guest, Cumberland, president of the Life Service Band; Roberta Izard, Silver Creek, B. Y. P. U. director; and Myrtis Langford, Brookhaven, superintendent of the young people's department of the Sunday School. Mr. R. F. Bass, faculty advisor, Mrs. J. L. Johnson, sponsor, and Miss Jeannette Lawrence, student secretary, also participated.

Very sincerely yours,
Gladys Mills,
B. S. U. Reporter.

—BR—

Evangelist B. R. Lakin and Singer R. A. Walker recently closed two good meetings in Mississippi—one at Oakvale and one at Jaynesville in Simpson County. They are at Stone, Ky., now, and go to Keystone, W. Va., next. All their time has been taken for the winter.

—BR—

Professor: "What's the most common impediment in the speech of American people?"
Freshman: "Chewing gum."